

Bayley (A).

See page 31

A
LETTER
FROM
A CHURCHMAN to a QUAKER,

Upon a DISCOURSE had with him concerning
the *divine Persons, Mission, Baptism, the Lord's*
Supper, sinless Nature, the Oath of God, and a
Director, or a Guide to Truth.

W I T H
An EXAMINATION of that LETTER, by the
same Quaker, in Justification of his Tenets
relating thereunto.

A N D
A REPLY to the EXAMINATION, by the said Church-
Man, in Defence of the Letter, and of the Charges
brought and encouraged by it against the Quakers, *viz.*
as erroneous in the several Points observed; as hypo-
critical, false, presumptuous, proud, popish, blasphemous,
&c. as Antichrists, Preachers and Receivers of another
Gospel, Followers and Worshippers of Satan, that
within them their Director, Sinners against the Holy
Ghost, &c. as not within the Covenant of Grace, but abiding
in the State of fallen Man before covenanted with, i. e.
under Sentence of eternal Death, &c.

Published to awake them, if it may be, out of their Dream of
Sinlessness and Sleep of Sin; and to precaution People in
their Conversation with them; and, withal, to assure my
Friend of Justice done him, as desired in his Postscript.

The second Edition, with Additions, *viz.* of *The Church-*
Man better informed, in a Letter since by the Quaker; and
answered also.

Geo LONDON: Kenyon
Printed for T. Warner, at the Black-Boy in Peter-Noster-
Row, 1722.

LETTER FROM A CHURCHMAN TO A QUAKER,



Upon a Discovery had with him concerning
the same Person, Mission, Baptism, the Lord's
Supper, Jesus Name, the Oath of God, and a
Doubt, or a Guide to Truth.

WITH
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same Quaker, in justification of his Tenets
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withhold them their Director, Sinners against the Holy
Ghost, &c. as not within the Covenant of Grace, but abiding
in the State of fallen Man before covenanted with, &c.
under Sentence of eternal Death, &c.

Published as above, if it may be, out of their Deceit of
Sincerity and Simplicity of Sin; and to prevent People in
their Conversation with them; and, whilst, to assure my
Friend of Justice does him, as desired in his Postscript.

The second Edition, with Additions, viz. of the Church-
man's further answer, in a Letter since by the Quaker; and
answered also.

LONDON:
Printed for T. Warren, at the Black-Sp in Paternoster-Row, 1733.



A LETTER

FROM

A Churchman to a Quaker, &c.

Mr. WHITEHEAD,



Y proposed second Visit, upon second Thoughts, I chuse to make you thus; and herein observe as followeth. A *Person* is an intelligent Being: It is true of all. Created Persons are different Substances from one another, or else would be the same Being with one another. The uncreated Persons are the same Substance one with the other, or else they would be different Beings, that is, different Gods. The uncreated Persons are not to be measured by created ones; but to be believed upon Scripture, as God is; who notwithstanding is still incom-

prehensible, *John* i. 1, 2. *X.* 15, 88, 30, 8. *xvii.* 20, 21. *Heb.* i. 2. *Acts* v. 4. *1 Cor.* ii. 10, 11. *Heb.* ix. 14. *Matt.* xii. 31, 32. *xxviii.* 1. *2 Cor.* xiii. 14.

Mission from *Christ* our Saviour to preach the Gospel, is indispensibly necessary for the Preachers of it. *Sect-Preachers*, in Faith and Doctrine contradicting one another, can have no such Mission. It is a false *Manifestation*, or Commendation of Mission pretended by you in the *Conscience*. We are to pray the Lord of the Harvest, that he would send forth Labourers into his Harvest not that they should send themselves. God is not the Author of Confusion, *Matt.* vii. 15. ix. 38. *xxii.* 3, 4. *xxviii.* 19, 20. *Luke* ix. 1, 2. *X.* 3. *xiv.* 17. *John* xiii. 20. *Rom.* x. 15. *1 Cor.* iv. 33.

Baptism, with Water, is a Gospel-Sacrament, or covenantary Engagement, the Institution of *Jesus Christ*, *Matt.* xxviii. 19. Ministers, sent by him to preach the Gospel, are sent also to baptize, with Promise of *Christ's* being with them in it, unto the End of the World, *Matt.* xxviii. 19, 20. It is false, that Baptism is Faith, by the Ministry of the Word, without Water, *Mark* xvi. 16. *Acts* viii. 12. Ministers can baptize only with Water. Neither they nor the Baptized have the Spirit in their Power, to give or to acquire. Baptism is for the Remission of Sin, *Mark* i. 4. *Acts* ii. 38. *xxii.* 16. He that through Contempt or Negligence is not baptized, shall not be saved; nay, he shall be damned, *Mark* xvi. 16. because he believeth not; believeth not the Gospel, nor our Saviour concerning it, in this plain and necessary Point thereof. *Christ* is the Door, and Baptism the Entry by that Door, into the

the Christian Fold, *John* x. 9. He that climb-
 beth up another Way, is a *Thief* and a *Robber*,
 ver. 1. No such Thief can have the Spirit of
 God, nor therefore an *Access by that Spirit unto the*
Father, or be of *his Household*, *Eph.* ii. 18, 19. Ba-
 ptism is a *Righteousness* to be fulfilled by All :
 Our *Saviour* himself fulfilled it, and thereby san-
 ctified Baptism with Water, *Matt.* iii. 15. *Ex-*
cept a Man be born again of it, he cannot enter into
the Kingdom of God, *John* iii. 5. It is a new Birth
 therefore ; Death unto Sin, and a new Birth un-
 to Righteousness, not to be obtained in the Con-
 tempt of it, *Rom.* vi. 3, 4. St. Paul has preached
 it in all his Epistles ; to the *Romans*, *Corinthians*,
Ephesians, *Galatians*, *Colossians*, *Corinthians*, to *Titus*,
 to the *Hebrews*, expressly in most Places, and
 every where plain enough ; and in the rest of
 them consequently, as he preached the Gospel
 in them, of which this Sacrament is a chief Part.
 He baptized also, though not sent peculiarly so
 to do himself, *1 Cor.* i. 14, 16. Baptism was not
 excused, or omitted, for the *Holy Ghost's* being
 already given, even in the miraculous Operations
 of it, *Acts* ix. 17. x. 47. Baptism is the *Counsel*
of God, *Luke* vii. 30, for our Salvation : *John's*
 was so ; much more then is *Christ's* so. They
 that reject it, reject the Counsel of God *against*
themselves. Children are to be baptized, because
 they are innocent ; without Sin, actually com-
 mitted by them ; without Fault before God,
Rev. xiv. 5. and are not to bear the Iniquities of
 their Fathers, *Ezek.* xviii. 20. They are con-
 tained in the Covenants and Promises with their
 Fathers, *Acts* iii. 25. *Rom.* ix. 4, 5. They are
 holy, *1 Cor.* vii. 14. They are beloved, blessed,
 saved, or to be saved ; for of such is the Kingdom
 of

of God, Mark x. 14. *Whoſoever ſhall not receive the Kingdom of God as a little Child, he ſhall not enter therein, ſaith our Saviour, ver. 15. He took them up in his Arms, put his Hands upon them, and bleſſed them, ver. 16. They are bleſſed then; yea, and ſhall be bleſſed. And could we all but die Children, at an hundred Years old, or whene'er we die, we ſhould all be bleſſed. What doth hinder then to be baptized? Acts viii. 36. βαπτίζω. Rantizo, is to ſprinkle, not to dip: Baptize is both to dip and ſprinkle, or yet, to waſh. Baptiſm answereth to Circumciſion, Coloff. ii. 11, 12. It is a Covenant of like Nature with it. Males only. were circumciſed, becauſe Generation is aſcribed to the Man, the Agent of it. Nor is the Woman formed for a like Abſciſſion, or proper covenanted Mark. But there is neither Male nor Female, but all one in Chriſt Jeſus, Gal. iii. 28.*

The Sacrament of the Lord's Supper was our Lord's own Inſtitution, by the Teſtimony of three Evangeliſts, and of St. Paul, 1 Cor. xi. 24, 25. to whom the Knowledge of it was revealed after Chriſt's Aſcenſion, Gal. i. 12. 1 Cor. xi. 23. and therefore in order to the further confirming the Obſervation of this Sacrament by his preaching of it, it was inſtituted at the eating of the Paſſover; not as belonging to it: As they were eating the laſt of it, concluding that Meal; not as having it yet to eat: So at, and in eating it, that it was at the End thereof, and after it. The Cup is expreſſly ſaid to be taken and given after Supper, Luke xxii. 20. 1 Cor. xi. 25. The Bread and Cup were both bleſſed, or, as that is alſo otherwiſe expreſſ'd, Thanks was given, upon the giving and taking of them; which is not done

done in the Middle of a Meal, but the Beginning of it. Nor was Wine commanded or accustomed, surely, at the eating of the Passover : It had not suited very well with *bitter Herbs*. That Ceremony had its own proper Ordinances, not admmissive of their new ones. Error therefore, and Malice both, it is, to object against this Sacrament, that the Bread and Wine related to the *Passover*. Whereas the *paschal Lamb* was, in the Type, the Lamb of God to come, and suffer for us, to our Deliverance everlastingly, signified, and to be signified by the eating of that *Lamb* till he was so come, and had so suffered ; upon this Coming and Suffering that typical Signification had an End ; and *Bread* was given to succeed it, for, and as, Christ's *Body* actually crucified, and *Wine* as his *Blood* shed for us ; to be eaten and fed upon, by the Mouth and Heart, in Remembrance of his Death, and to the shewing forth of it, *till he come* ; come to judge the Quick and Dead : Not till he come, as yours will have it, *in the Heart* : For till he be so come, partaking of this Bread and Wine is not allowed ; as *unworthy* eating and drinking of it. See for this 1 Cor. xi. 27, &c. *If any Man eat of this Bread, he shall live for ever : Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you,* John vi. 51, 53. *Communion* with Christ and with one another, is only by this Means. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ ? The Bread which we break, is it not the Communion of the Body of Christ ?* &c. 1 Cor. x. 16. *He is cast forth as a Branch, and is withered,* that is not of Christ's Body ; to be cast into the *Fire, and burnt,* that abided not in him, John xv. 6. We have Examples of this eating and drinking, called

called then breaking of Bread, *Acts* ii. 46. xx. 7. Early Abuses of it, and Corrections of them we find also, which shews further this breaking of Bread observed, *1 Cor.* xi. 20, 21, &c 27, 29. Express Commands for eating this the Lord's Supper we have yet again, ver. 28. Directions also and Cautions, ver. 33, 34. and ch. x. 16, 21. If then the Celebration of this Supper be an Error, it must be with Safety; as Error in rejecting of it, to Damnation.

Sinless Nature is a sinful Pretension in any Man. It gives Scripture the Lye, *Job* ix. 20. xv. 14. xxvi. 4, 5, 6. *Psal.* xxxii. 1, 2, 5. *Prov.* xx. 9. xxviii. 13. *1 John* i. 8, 9, 10. ii. 1, 2. It casts out the Duty of Repentance: For there can be no Repentance where there is no Sin, nothing to repent of. It throws out Prayer. For there is nothing to be pray'd for, that can be wanting, where is no Sin. It excludes a *Saviour*: For there can be no Saviour, where there is no Sin. Nay, it contradicts the Necessity of dying: For there is no dying but for Sin. Sinlessness of Nature therefore is a false, lying, inexcusable Pretension, the most manifest and certain Sin; every Man's own Conscience proving it so to be. It is the utmost Degree of Vanity, Pride, Haughtiness, and Arrogancy, even spiritual Pride, abominated of God, *Psal.* xii. 3. xxxi. 32. ci. 5. *Prov.* vi. 16. xvi. 5. xxi. 4. *Is.* lvii. 15. *Matt.* xviii. 4. *James* iv. 6. *1 Pet.* v. 5, 6. Righteous, as he is righteous, *1 John* 3. is righteous imputatively; in his Righteousness, not his own. *Sinneth not, doth not commit Sin, cannot Sin, renewed in the Spirit of the Mind, Newness of Life, &c.* signifieth renouncing Sin, withstanding it, striving, fighting against it, not suffering it to reign, to have Dominion over
us,

us, not serving it, &c. And to this End we have Reason to beg God's Assistance, and pray, what you deride, *Grant that this Day we fall into no Sin*: Whereby is not meant that he would change our Nature, into *sinless*, which we are not commissioned to pray for; but that he would defend us against the Temptations, and actual Miscarriages, that of our selves we are not able, in the irremediable Sinfulness of it, to withstand. No Sin should be fallen into: *That we fall into no Sin* then, may be a good Petition. You would not say, that you were your self without Sin; and, indeed, I could discover some Motions of it in you; particularly in scornfully rejecting my good Advice, bidding me, *Take Care of thy self, Take Care of thy self*. But the Doctrine of a *sinless Nature* you did maintain: And it was that Scripture, *The Fool hath said in his Heart, there is no God*, Psal. xiv. 1. immaterially offered in its Defence, that occasioned that quick Reply, *God is no Fool*; followed with the next Words of the same Psalm, *There is none that doth good*. The Lord looked down from Heaven to see if there were any that did understand and seek after God. But they are all gone out of the Way, — *There is none that doth good, no not one*. Now, God cannot lye, it was impossible for God to lye, God is not mocked, or to be mocked, as Fools are, the Foolishness of Preaching, the Foolishness of God, the Weakness of God, are all scriptural Expressions, 1 Cor. i. 21, 25. Gal. vi. 7. Tit. i. 2. Heb. vi. 18. and sufficient to shew there is no Extravagance in mine. No Man unregenerate can say with Truth as St. Paul saith, Rom. vii. 15, 19, 22, &c. He must be understood therefore to signify that Sin hath its Motions in the Regenerate, though not its

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Swing in them ; that it works still, though it produce not the Effect aim'd at in them ; wars against them, though overcome by them ; nay, brings them, by a Law, into Captivity, though it cannot keep them Captives by it ; that it even dwells in them, in their Members, in their mortal Bodies, and never dies, till it die together with them ; albeit, they themselves die, be dead indeed, unto it ; and live, alive indeed, unto God.

Oaths, before lawful Magistrates, for the Decision of Controversies between Man and Man, in Truth, in Judgment, and in Righteousness, are commanded us by God : *Deut. vi. 13. x. 20. 1 Kings viii. 31. Is. xlv. 23. lxv. 16. Jer. iv. 2. He that sweareth in the Earth, shall swear by the God of Truth,* is prophesied of the Gospel Times, *Is. lxv. 16.* God is honoured by swearing by him, *sacredly*, as he is the God of Truth, owned and appealed to as such. They that refuse to swear so by him, upon just Occasions, or at all, refuse to do him Honour, dishonour him ; as well as they that swear prophanely by him. *Swear not at all*, is evidently meant of idolatrous and prophane swearing, and such like only ; as is expounded in the next Words, *viz. neither by Heaven, the Earth, Jerusalem, thy Head, the Temple, &c.* which are as false Gods when sworn by. And swearing by the true God prophanely, is here also, and has ever been, forbidden. Allegiance, required to be sworn to a Sovereign, born Heir apparent to the Crown, is not, in the Fear of God, to be deny'd by any Subject. Other Princes, not so born, may yet have a like just Pretension to the same Oath : Others may not. Some may have
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Pretensions of such a Nicety as cannot satisfactorily be decided. A good Conscience is of great Use in such Cases.

Direction, and *Directors*, in Difficulties about Religion are not to be slighted: But then neither are they to be blindly followed. Blind Guides more especially should be avoided. Above all, *That within*, spoken of and followed by you, is to be dreaded and eschewed; as the most false and pernicious Leader. *That* indeed is not blind, but makes blind: Too quick-sighted a Director he is, who sees the Eyes out: *An Angel of Light* by Transformation; but that clouds the Mind, and Understanding, and covers all with Darkness; so leading directly to Perdition. *Ye shall not surely die*, Gen. iii. 4. Ye are sinless, of a sinless Nature, without Sin; ye do not, cannot Sin; ye shall not surely die: Whose Doctrine is this? *The old Serpent's*, Satan's, the Devil's, *that within* you his Doctrine, and yours that are led and directed by him. And indeed, they that can believe they are without Sin, cannot but believe themselves secure from Punishment. A cunning Sophister your Leader is. Pride was the Devil's Sin and Downfal, as is reasonably thought, from 1 Tim. iii. 6. And from him, *that within* them, comes the inseparable Pride and foolish Self-conceit, that senseless unaccountable spiritual Pride, and Haughtiness of your Party, whereby the most ignorant among them, and few there be that are not ignorant, are able to despise a *Rabbi*, and to count the most eminent, the most learned able Scholar, the most studied, acquainted and confirmed Man in both prophane and sacred Matters, as well as in Piety and Holiness, a meer *Publican*, Luke xviii. 11. What signifies a fa-

shionable Garment, a long Neck-cloth, or a cockt-up Hat? It is the *cockt Heart, the high Look, and proud Stomach*, Ps. ci. 5. Prov. vi. 17. the self-conceited Mind, and presumptuous haughty Spirit, that God *abhors, will not suffer, will bring down*, Prov. xvi. 18. Dan. v. 20. Ps. xviii. 27. By *that within*, you are able to baffle any Scriptures; to over-rule, or undervalue it, as Occasion serves or doth require. By it you are led to throw out those holy Mysteries, the blessed Sacraments, ordain'd by Christ himself, for his Remembrance, and our so great Advantage. By *that within* it is that ye are all seduc'd so openly to play the *Antichrists*. *He is Antichrist that denieth the Father and the Son: And, whosoever denieth the Son, the same hath not the Father; denieth him also*, 1 John ii. 22, 23. *Whosoever transgresseth and abideth not in the Doctrine of Christ, hath not God: He that abideth in the Doctrine of Christ; he hath both the Father and the Son*, 2 John 9. He that abideth not, then, in the Doctrine of Christ, hath neither the Father nor the Son. *Hath, and denieth*, seem Terms equivalent in these Places. *If there come any unto you, and bring not this Doctrine, receive him not -- neither bid him God speed. For he that biddeth him God speed, is Partaker of his evil Deeds*, 2 John 9. Now ye all transgress, and abide not in the Doctrine of Christ. Ye all deny him; in his Word, his Doctrine his express Commands; in his Ordinances, of the Ministry, of Baptism, of his Supper; in denying to hold Communion with him, and his Members, in the Bread and Wine appointed for it; denying to remember him, and shew forth his Death in it; denying to confess with other People his Coming into the World, his Manifestation
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in the Flesh, in our human Nature, upon a Day set apart as his Birth-day for the celebrating of it; to confess solemnly with others, upon Days appointed particularly for it, his Crucifixion and dying for us, his Resurrection, his Ascension, &c. Ye deny him in refusing to confess him, and even obstinately opposing, so far as ye are able to oppose, the Confession of him, in all these Things. Nay, ye deny him as a *Saviour*; that as such is any further stood in need of by you, by declaring your selves wholly sinless, and of a sinless Nature. *With the Mouth Confession is made unto Salvation, Rom. x. 10.* Not confessing is denying. *Whosoever shall deny me before Men, him also will I deny before my Father which is in Heaven, Matt. x. 33.* He shall be denied, *Luke xii. 9.* He shall be denied as an *Antichrist*; his own Mouth shall witness against him, and the Salvation of him. Finally, by *that within* ye are all seduced to sin against the *Holy Ghost*. For to attribute to the Holy Spirit that which is owing to the Evil Spirit, to the Devil, which I may affirm demonstrable to be *that within* you, is certainly a Sin, though not *the* Sin against the *Holy Ghost*; unpardonable, without a timely true Repentance. The *Jews* asserted the *Spirit* of God, the *Finger* of God, in our Saviour, by which he wrought miraculously, to be *Beelzebub*, the Prince of the Devils, in him: And the *Quakers*, so called, blasphemously assert *Beelzebub*, the Prince of the Devils in them, to be the *Finger* of God, the *Holy Ghost* in them: Such is all the Difference of this Sin, in you and in the *Jews*. All this Evil are ye led into by this *Director*, this *false* Guide, which ye give your selves so wholly up to be conducted by, and the
doing

doing which I find the prime and main Position; the only indispensable and absolutely necessary Principle, whereby, as by a Piece of *Witchcraft*, the *Snare* of him, or that, within you, to take the ignorant and unwary *Captive*, and to seduce them to your miserable, blasphemous, anti-christian Party, and to keep them of it.

Thus have I returned a Word or two to every thing, I think, that we touch'd upon with any Disagreement. I would willingly have done it less offensively; for that, Offence, where it may be well avoided, ought not to be given: Only the Nature of this Concern admits it not, in dealing plainly: And plain Dealing is allowable in Defence of Truth; or it is not to be allow'd at all.

I am apt to think that God's lengthning the Days of any Man is in order to his doing something not yet done, but that should be done, by him; or his Undoing, by Repentance or otherwise, something he has done. In the Greatness of his Mercy he has spared you the Age of Man, *threescore Years and ten* by your own Relation, if I mistake not, in your Apostasy from the Gospel-Truth, and your hardening your self in that Delinquency, and also long preaching of the Errors you have fallen into, if you have been a Preacher of them, unto others. Without all doubt this *Goodness is to lead you to Repentance*, Rom. ii. 4. that you may consider that you do, and have done, *Evil*, Eccl. v. 1. that you may, yet, at last undo what you have so long been doing; truly and publicly declare against what you have so publicly and falsely preach'd. Consider then indeed, *knowing*; while you have time to know and to consider: Before the *silver Cord*

be loosed, or the golden Bowl be broken, &c. Eccl. xii. 6. While you have yet Day before you, *harden not your Heart*, Heb. iii. 7. I dread to think what he, the great God and Judge of all, will say unto you, and what you will answer when you are reprov-
 ed, Hab. ii. 1. at the last Day, that dreadful Day ! reprov-
 ed, for the Denial of our Saviour ; the Pro-
 fanation, Contempt, and Rejection of his divine Ordinances ; the Abuse and Corruption of his Word and Doctrine, the blasphemous Offence given to his Holy Spirit ; the pharisaical, audacious, false Pretence and Assertion of Sinlessness and Perfection in you ! &c. The Time, this Time, is come ; the Day, this Day, draweth near, Ez. vii. 10, 12. Rev. i. 3. xxii. 10, 20. Remember therefore from whence thou art fallen, and repent, and do thy first Works, Rev. ii. 5. Turn unto him from whom you have so deeply revolted, Is. xxxi. 6. Be led no longer by that now within you, by the evil Spirit ; but be led by his Goodness, by his Holy Spirit that guideth us into all Truth, and deceiveth no Man, John xvi. 13. Give Glory to the Lord your God before he cause Darkness, and before your Feet stumble upon the dark Mountains, and while ye look for Light, he turn it into the Shadow of Death, and make it gross Darkness, Jer. xiii. 16. I wish you well, in reality, Mr. Whitehead, and pray sincerely for you, and your deceived and unhappy Party, that God would please to open your Eyes, and to turn you from Darkness to Light, and from the Power of Satan unto God.

Your Servant,

H. B.

H. B.

H. B. or H. Bayley's long *LETTER* to
G. Whitehead *briefly examined.*

1. **I**F a Person be an intelligent Being, and true of all, and created Persons different Substances from one another, as 'tis asserted; *Query*, Is it scriptural or proper to ascribe those Terms to the Blessed Deity, which is one divine Being or Substance? Are not the Holy Scripture Terms most safe? See *Psal.* xxxiii. 6. and *Matt.* xxviii. 19. and 1 *John* v. 7.

2. Mission from Christ the Lord of the Harvest, we humbly and gratefully own, but not from the Pope, or his Bishops or Clergy, nor from any other Bishops or Clergy originally proceeding thence.

3. Baptism with Water was, in its proper Dispensation, a true Type or Shadow of the one spiritual and saving Baptism of Christ; but the Baptism with Water was not sprinkling (nor dipping) Infants.

4. 'Tis confessed that *ραντίζω*, *Rantizo*, is to sprinkle only, not to dip, *Baptizo*, to wash. --- Why then have the Church of Rome ascribed the Term *Baptism* to *Rantism*, or unscripturally to sprinkling Infants?

5. That the Paschal Lamb was a Type of Christ, of his Death and Suffering, and had an End when he had thereby fulfilled it, is true; but then to say, the Bread was given to succeed, as *Christ's Body*, and the Wine for and as his Blood to feed upon by the Mouth and Heart, &c. the Man's Meaning in these Words is somewhat obscure

secure and dubious. If he means, for the Doctrine of Transubstantiation, that the Bread and Wine as consecrated (by the Priest) are substantially changed into the Flesh and Blood of Christ crucified, we cannot believe it, nor that his Disciples did actually eat and drink the Body and Blood of Christ when he was at Supper with 'em. Our Diffidence of their Doctrine of Transubstantiation, I think, may well be excused; as also our esteeming that last Supper of Jesus Christ (including the Passover) with his Disciples, to be typical or figurative, and not his real Flesh and Blood.

6. To say that a sinless Nature, is a sinful Pretension in any Man, is to deny the Work of Regeneration by Jesus Christ, of Sanctification (by his Spirit) in Body, Soul, and Spirit, the Perfection of Holiness in any of God's Children; and consequently to deny Christ the Intent of his Manifestation, which is to destroy the Work of the Devil, that is Sin. *That there is none that doth Good, no, not one, Psal. xiv.* is pleaded for a sinful Nature remaining, &c. Tho' that is not spoken of Saints, but of Sinners, of such Fools as are all out of the Way, and none of 'em doing Good, and *such as say in their Hearts, there is no God, &c.* But

If Sin never dies in the Regenerate, *but dwells in their mortal Bodies, Rom. iii.* and never dies till it die together with them:

By such a Plea for Sin during Life, it follows, that Saints die not unto Sin in this Life, but that at their Dissolution they and Sin die together, or else a Purgatory after Death is expected (as by the Church of Rome) for such as are not fully purged in this Life. For which we find

not Scripture : For our Lord Jesus Christ tells the Unbelievers, *If ye believe not that I am he, (i. e. the Messiah) ye shall die in your Sins ; and, whither I go, ye cannot come,* John viii. 21, 24. He affixes no Purgatory after Death.

7. Christ's Precept, *Swear not at all,* Mat. v. is not confin'd to prophane idolatrous Swearing, and such like only, but includes all Swearing : The holy Apostle James, who knew his Meaning, is very plain therein, *Above all Things, swear not, neither by Heaven, nor by Earth, nor by any other Oath, lest ye fall into Condemnation,* James v. What's a more plain and general Prohibition of all Swearing, under Christ's Dispensation?

8. This Adversary, H. B. objects and charges against Quakers, viz. *That within,* spoken of, and followed by you, is, above all, to be dreaded and eschewed, as the falsest and most pernicious Leader to Destruction, &c. whereby he blindly blasphemes *That within,* which we profess and recommend others unto as a Guide, which is no other than the Spirit of Christ, his Light and Grace in Men. He that believeth, hath the *Witness in himself,* Christ, that *true and faithful Witness ;* Christ, *in you,* the Hope of Glory, &c. Behold the Blasphemy of an Adversary against Christ and his Witnesses. (And farther, this Adversary's saying, It is an Honour to God to swear by him, as he is the God of Truth, owned and appealed to as such.) Consider what a wide Gate such Doctrine now may open to Drunkards and Prophaners of the sacred Name of God, even to such Cursers and Swearers, as appeal (or frequently call) to God to *damn themselves and others,* and yet confess him to be a God of Truth, &c.

9. His

9. His accumulated horrid Charges against us (*i. e.* the Quakers so call'd) as, by *that within*, we are all moved to oppose Christ as open Antichrists, denying the Father and the Son, denying him as Saviour; and how, but in confessing a *sinless Nature* and State attainable? which is only attain'd unto by Faith in Christ, his taking away Sin, and putting an End thereto, and his finishing Transgression; this is no denying, but confessing the Son of God in the Work of Man's Salvation. The Man proceeds in his gross and false Charges against us, *viz.* ye deny the Son of God in his Word, corrupted by you (he falsely saith) his Commands disobeyed, his Ordinances condemn'd and abus'd, *viz.* that of the Ministry exercised without Communion by your selves, despising his Ministers, denying him in opposing the Remembrance of his Birth, being manifested in the Flesh; his Death for us, his Resurrection, his Ascension upon the yearly Days appointed for it, &c.

And all these Denials of Jesus Christ, and Remembrance of him, &c. (are very falsely charg'd against us) meaning, by not using the Bread and the Cup upon the yearly Days appointed, (in his Sense) as if they remembred Jesus Christ (seriously) only on those Days; a poor Remembrance of him! But whether agreeable to the Church of Rome, or that of England, he wou'd have us keep up this Memorial, he tells us not: But if he will needs have, our not using the Bread and the Cup, Denial of the Son of God, does not that imply Transubstantiation in both?

10. Finally, (saith our Accuser) by *that within*, ye are all seduced to sin *against the Holy Ghost*; or, to attribute to the Holy Spirit, that which

is owing to the Evil Spirit, to the Devil, which I may affirm (quoth he) demonstrable to be *that within you, &c.* a scandalous false Charge reiterated against, not only us, but the Spirit of Christ within us.

11. And yet, after our Accuser has condemned us for sinning *against the Holy Ghost*, he feigns Prayer for us, *viz. I pray sincerely for you, Sir, and your deceived unhappy Party*, that God would please to open your Eyes, and turn you from Darkness to Light, &c.

Behold what Sincerity is in such Self-contradiction! when he has so highly accused us, and condemned us, with the unpardonable Sin against the Holy Ghost, to pretend *sincerely to pray for us!* What horrid Diffimulation toward God and us, does this Person presume to use? as also Envy, in a gross Lye against the Quakers following, *viz.*

12. That the Quakers, blasphemously assert Beelzebub, *the Prince of Devils*, to be *the Finger of God, the Holy Ghost in them.*

Note, Surely 'twas the Devil (the Father of Lies) in him, that prompted him to write this horrid notorious Lye and Slander (with many more) against the Quakers! I challenge *him* and the Devil too, to prove any such blasphemous Assertion against us, or where we have so asserted.

13. What Error have I broached, or Evils been so long doing, that I have now to undo? Or from what Church or Gospel have I apostatized? My Adversary charges me, but proves nothing thereof.

14. And yet he thus dissembles, *viz. I wish you well in Reality, Mr. Whitehead, &c.*

What notorious Diffimulation, Hypocrisy, and shameful Envy and Lyes has this poor Creature bewrayed himself in?

I truly wish he may be really humbled for the same, and find a Place of Repentance before his Days come to an End (if his Day be not over) according to the good Will of our most gracious God, who would have none to perish; *who willeth not the Death of a Sinner, but rather that he should return and live, &c.*

P. S. Friend H. B. I desire so much Justice of thee, that where or to whomsoever thou shewest or exposest thy said Letter, or Copy thereof, thou wilt please to shew this Examination also.

I am

A Friend to thy poor Soul, &c.

24th of the 4th
Month, 1720.

G. WHITEHEAD.



G. White-

G. Whitehead's EXAMINATION of
H. Bailly's long LETTER, in
like Manner examined, or replied to.

i. **I**F a Person be an *intelligent Being*, say you, Mr. *Whitehead*, and true of all, &c. *Query*, Is it scriptural, or proper, to ascribe those Terms to the blessed Deity? &c. *Answer*, Yea. *Person* is a scriptural Term, so ascribed. *Will ye accept his, i. e. God's Person?* Job xiii. 8. The Son is term'd *the express Image of his, viz. God the Father's Person*, Heb. i. 3. Here the Term *Person* is ascrib'd to God the *Father*, the *express Image* of whose Person the Son is said to be; and so to God the *Son*, in whose own Person, of the Son, it is, that he is the *express Image* of the *Father's Person*; and so to the Holy Ghost, as God, to whom this Term is at once ascrib'd; the Holy Ghost moreover being personally related to, and express'd, in the Personal Relative *he*, as John xiv. 26. xv. 26. xvi. 8, 13, 14. And thus is this Term, or, as you term it, *those Terms* are, scripturally ascribed to the *blessed Deity*. A *proper Term Person* also is by Consequence, as *scriptural*. But tho' it were not scriptural, yet were it truly proper; as serviceable to justify and explain a Truth, and Scripture, impiously contradicted by anti-christian wicked Men. A *Being* is a Term not read, in that Sense, in Scripture, nor, perhaps, stood in need of in the Way observed: Mean, vile Beings there also are; yet may that Term be properly ascribed to the *blessed Deity*.

Holy

Holy Scripture Terms are certainly most safe, and most sufficient likewise, in themselves: But where Scripture is it self impugned and eluded, it may be properly assisted, if it can be assisted, by other Terms. None but they who, in some Sense at least, disbelieve the Deity, and that Truth and Scripture, *These three are one*, 1 John v. 7. need to quarrel about a Term that stands in its Defence. We see there *Plurality* in *these*, viz. *Trinity* in *three*, ascrib'd to *Unity* in *one*. These three, Witnesses, Persons *that bear Witness* in Heaven. Nay, but *Man* is a Diversity of Persons in the same *one* Nature, as God is three diverse Persons in the same *one* simple divine Essence; which Similitude between God and Man is a Part, undoubtedly, of that *God-like Image*, that very *divine Likeness*, which he created Man in, *Gen. i. 26, 27.* and so doth it self resolve the Difficulty you here raise upon it.

2. For *Mission*, I find you pinch'd, put sorely to your Shifts, weak and sorry ones, concerning it. Papists themselves do not pretend Mission from the Pope. They all allow it from our *Saviour*; settled by him, in the Conveyance of it down from the *Apostles* to After-comers, in an inviolable Method, whatever unallowed punishable Abuses of it happen. But what is Popish Mission to my *long Letter*, or your *Examination*? Not a Word of your own Mission; how or whence Fathers and Children, Masters and Servants, Men and Women, Old and Young, one and all, are equally commissioned, would they but presume to preach; whence, whether from the *Pope*, or the *Apostle*, 1 Cor. xiv. 34, 35. 1 Tim. ii. 11, 12. Your *Wives* have their Mission to teach their *Husbands*, publickly to preach to them,

them, and to all Husbands, in your Congregati-
ons. Not one Word of mine *examined* upon this
Head of *Mission*: Save that you agree with me as
to the Origine thereof.

3. You say, that Baptism with Water was in
its proper Dispensation, *a true Type or Shadow of*
the One spiritual and saving Baptism of Christ:
Much in a little! Much Mistake. Baptism with
Water is it self the one, spiritual, and saving Bap-
tism of Christ: And there is none other: One
this is in the Nature of it, as proper Baptism:
One it is in its Ordination, obligatory upon all:
One in Duration, to last with teaching, preach-
ing, and the Observation of all that Christ com-
manded, *to the End of the World*; Mat. xxviii. 19,
20. Mark xvi. 15. And one in express scriptural
Testimony, *One Lord, one Faith, one Baptism, i. e.*
with Water, as then sure in its proper Dispensati-
on. *Spiritual* it is in the inward Matter of it, the
Thing signified, *viz. Grace*, and the Communi-
cation of the Spirit; so in the Ends of it, Re-
generation, Sanctification, Holiness, &c. Also
in its Efficiency by and in *the Father*, and *the Son*,
and *the Holy Ghost*, in which Name it is comman-
ded to be administered: Wherein yet the Spirit
seems particularly concern'd; forasmuch as by
one Spirit we are all baptized into one Body, 1 Cor.
xii. 13; *i. e. in Baptism with Water*; as is evi-
dent from Mention after made also of the other
Sacrament, wherein we *have been* and *are all made*
to drink into one Spirit: *Saving* it is on the same Ac-
counts mentioned: Also as it is an ordained
Means of Salvation, without which, in the Con-
tempt of it, is no Salvation, Mark xvi. 16. Tit.
iii. 5. 1 Pet. iii. 21. Finally, of Christ this Bap-
tism is in its Institution. All this you willingly
are

are ignorant of, and fly off to something else, you tell us not, and I know not what. Baptism with the *Holy Ghost*, and with *Fire*, whether in that Appearance of it in the *cloven Tongues*, or the *Fire of Affliction, Martyrdom, Persecutions unto Death*, was not proper Baptism; and for that Reason, as well as because very few were so baptized, it was neither *one*, nor *spiritual*, nor *saving*, as to those, all the World, almost, that were and are not so baptized, nor so to be. Baptism with the *Holy Ghost* in the miraculous Gifts of it, is subject to the same Objection; and, beside that, is entirely ceas'd. Without such *Gifts*, without *Fire, Water*, or any outward visible Sign, is no Baptism with the *Holy Ghost* at all. And therefore there is no *one, spiritual, and saving Baptism of Christ*, but that with *Water*: Nor is there in Scripture any *Ordination* of any other Baptism beside it. After this now, *Query*, Is it scriptural or proper to ascribe to the *one, spiritual, and saving Baptism of Christ* those Terms of *Type* or *Shadow* only, and that of a Thing less than is a Shadow, meerly imaginary, of no Reality? To ascribe a vain conceited *Dispensation* of but a Year or two's Continuance, as proper to it? Are not the holy Scripture-Terms, and Notions of it safest? See *Mat. xxviii. 19. Mark xvi. 16*. Or do you prefer your own confused and confounding Inspirations, by that within you, concerning it, to the Son of God's own Words, so express in this divine Ordinance?

That Infants, of believing Parents, thoroughly instructed and confirmed in Christianity, were not baptized, is more than can be proved: That they were not to be baptized, is false. But others were concern'd in this, beside Infants: And Baptism with *Water* was at least *Dipping* those of

Age and Understanding. Altho', then, it were not *Sprinkling*, nor *Dipping Infants*, yet was it surely something, and not to be vilely and wholly thrown aside as nothing. *If the Prophet had bid thee do some great Thing, would'st thou not have done it? How much rather then when he saith to thee, Wash and be clean.*

4. 'Tis confess'd by you, that *rantizo* is to sprinkle only, &c. but you don't confess that I said *baptizo* is to sprinkle also: Sincerity in this had put you by your Argument. And what if neither Dipping, nor Washing, nor yet Sprinkling were in Use? Some pour Water out of the Hollow of the Hand only: Yet in Water thus apply'd, by the Hands of due ordained Ministers, there is true Baptism in the Effect, tho' it do not answer to the Term of it. The Health and Safety of the Baptized is in some convenient Manner to be consulted. Dipping in a frozen *Jordan* would suit ill with Old and Young.

5. Here I am suspected for a Papist, upon those Words relating to the Bread and Wine, together with the represented Body and Blood, *viz. To be eaten and fed upon by the Mouth and Heart, &c.* Altho' these Words be acknowledged to be only dubious, and my being a Papist cannot prove another Man a Christian, which is enough, yet will I now explain my self. My Meaning is, that the Bread and Wine is to be drunk and eaten by, or with the Mouth, and the Body and Blood with, or in the Heart, *viz. by Faith.* As the Body is preserv'd from Death, kept alive, for the Time of Life, by the Strength of corporal Nutritives, Bread, Wine, &c. receiv'd and eaten properly, by the Mouth; so is Soul and Body preserved from the *Second Death*, upheld unto Life eternal,

eternal, by the Body and Blood of *Christ*, broken and given for us, apprehended in all the Benefits of it, and applied to our Souls, by Faith. But this cannot in it self, alone, be termed or esteemed *Eating*, or *Drinking*, by Faith, in any Sense whatever ; more than it can be said to be Eating and Drinking by Faith, when the Benefits of an assured Pardon are apprehended and applied, by a true Belief of it, to the Comfort of a condemn'd Malefactor. It is, then, only in and by eating and drinkly *properly*, with the Mouth, the *Bread and Wine* that occupies the Place of *Christ's Body and Blood*, and is ordained to commemorate and shew forth that Sacrifice by, that the Apprehension and Application of the Benefits of this Sacrifice by Faith admits any how the Notion of *eating and drinking* by Faith, as thus it admits it very well ; considering with all the Agreement between bodily and spiritual Support and Nourishment above spoken of. This I have been led here to observe, lest *Quakers* should pretend to satisfy the holy *Ordinance* of the Lord's Supper, and those his Words relating to it, *John vi. 53, 54.* by Faith only, without *eating that Bread, and drinking that Cup*. For *Papists* I yet note also, that their *Eating* likewise is by Faith, true or false ; and only so. It is impossible to give a *Proof* that they eat the Body and drink the Blood of *Christ properly*, with the Mouth, as they do the Bread and Wine. All their Proof is by their Faith : Scripture is believed by them in their own Sense ; and by that they make it out. But *proper* Eating and Drinking does not stand in Need of Faith. No one Act of it is necessary to certify a Man that he eats Bread, or Flesh, or Fish, &c. or that he drinks Wine or Water, or

at least some bodily Substance that naturally may be one of these. Nature it self, in our bare Senses, satisfies abundantly for this. But none can discern by his Senses, or his Reason, the Body and Blood of our Saviour in his Mouth. It cannot then be thus *properly* eaten and drunken; but only by Belief, *i. e.* believ'd so to be, as they believe they feed *properly* on that they do not. And tho' it be affirmed to be *properly* eaten and drunken by whoever, or whatever, eats and drinks the consecrated *Species*, even not discerning or believing it so to be, yet is this also only bare Belief in them that so affirm it.

Transubstantiation you can't believe, but what doth that justify you in? You can't believe Christ's *Death* neither; so as to acknowledge it and shew it forth as is commanded, and as all true Christians in the World do. For this you are not to be excused.

Then, for esteeming that last Supper of Jesus Christ (including the Passover) with his Disciples, to be typical or figurative.—The Man's Meaning in these Words is somewhat obscure and dubious. If he means, that the Bread and Wine were to typify and figure all one as, and no otherwise than, the Passover did, *we cannot believe it*: These new Types and Figures had then been useless and in vain; both because the *Passover* it self was as sufficient for that as ever 'twas, and also because these new Types had ended with the Passover, upon Supper's being ended, and so had been only for that once, Christ dying that very Day: Whereas we read, that the Bread and Wine are to be eaten *often*, 1 Cor. xi. 25. ever often, *till he* (the Lord) *come*, ver. 26. as shewing forth his Death, and to be *done* in Remembrance of him, and of it, *ib.* and

and *Luke* xxii. 19. If he means by *typical*—that his last Supper was, and only was to be, representative of Christ's real Body and Blood, according to what I just come from speaking of, all's so far well: But then the *Passover* cannot be included in the *Supper*: And, why then doth he, and his, condemn, abstain, nay, abhor from, the enjoined Observation of this Sacrament, this Supper? Also, this was not the *last*, but the *only* Supper of *Jesus Christ* with his Disciples; and that which this *the Lord's Supper* was instituted in; the *first*, so far. That *Passover* was indeed the very last; and being, as expressly is acknowledged, at an End in that very thing, the Death of Christ, in which the Supper did begin, is not possibly to be included in the Supper. It typify'd Christ in a contrary, at least much another Manner, agreed no more with Bread and Wine as Signs, than in Beginning, Continuance, and End. *Wine* seems even to oppose the Intention in bitter Herbs. Take the Supper and *Passover* apart, and these Men are at a Loss: They force themselves therefore and Scripture both, as is common with them, to make a Medley of it. On this Account I willingly would have this in yet a better Light, and find that by *St. John's* Help we may so have it. He tells us that, *Supper being ended*, ch. xiii. 2. *Jesus rose from Supper*, ver. 4. and *began to wash the Disciples Feet*, ver. 5. After which done, *he sat down again*, ver. 12. to Table, that is, as appears expressly from ver. 28. and sufficiently also from ver. 25, 26. and ch. xxi. 20. With this is to be observed, that so soon as the *Lamb* it self was eaten, the *Passover* was ended: Then it was our *Saviour* rose from Supper: And the *Count* for the *Lamb* (*Ex.* xii. 4, 10.) being to be made so
that

that it might be eaten all, doubtless it was so made that every one might only have a little, the more surely to prevent Abuse (as *burning* aught of it may seem it self to be, *ib.* ver. 10.) leaving them to satisfy the Appetite afterwards, with other Things. Hence it seems that the *Disciples* upon sitting down again fell to feed afresh, dipping in the *Dish*, whatever *Dish* that was. In this second Eating 'twas that *Jesus* tells them, *Verily, verily, I say unto you, that one of you shall betray me*, ver. 21. And, *he that dippeth his Hand with me in the Dish*, Mat. xxvi. 23. *One of the Twelve that dippeth with me in the Dish*. Mark xiv. 20. *the same shall betray me*. At this time 'twas the *Sop* was given to *Judas*, John xiii. 26. And of this second Eating is it spoken in these Words, *As they were eating*, Mat. xxvi. 26. *As they did eat*, Mark xiv. 22. *Jesus took Bread, and blessed, and brake, &c.* instituting his holy *Supper*. *St. Luke*, before mentioning the *Bread*, speaks of the *Cup*, with the taking, *Blessing*, and giving of it: But whereas he neither mentions the taking, *Blessing*, nor the giving, in that he says of it, after the *Bread*, it appears that those Words first spoken were out of Place, as *St. Matthew*, *St. Mark*, and *St. Paul* make it evident. However, from relating to the *Passover* they are defended as the *Supper* it self is, by what has just been said. A considerable Space there was between the End of the *Passover Supper*, and the Beginning of the *Lord's Supper*: So many Feet wash'd are a Testimony of it, and that these *Suppers* were not, nor can be, included in one another. Thus the seeming Difficulties which the other *Evangelists*, in their Christian Simplicity, suspected not, and the Confusion Instruments of Satan strive to make, taking hence
what

what Advantages they can for it, by St. *John* here, are fully extricated, reconciled, and put entirely to an End.

6. *Regeneration* is not denied by sinfulness of Nature. It consisteth not in the Change of Nature, but of the Mind, *Eph. iv. 23.* in the renouncing and combating of Sin. Sanctification, Holiness, and all Graces are fully perfect in *Christ* only. Perfection has its Degrees, *Acts xxiv. 22. xxiii. 15, 20. xviii. 26.* Perfect, and Perfection, as to any Good in Man, is ever meant in some Degree, as *James iii. 2.* concerning Knowledge we are informed, that *That which is perfect, fully so, is not yet come, 1 Cor. xiii. 9, 10, &c.* nor is it at all to come, in this Life. It is as true to say of any other Christian Vertues, all having a Dependance upon Knowledge. *There is a Generation* (and a filly, sad, false, lying one too) *that are pure in their own Eyes, and yet is not washed from their Filthiness, Prov. xxx. 12. Ye are they which justify your selves before Men; but God knoweth your Hearts, Luke xvi. 15.* Alas! what so weak a Man is there, that knoweth not your Hearts, in this so plain notorious a Falshood? in these so pharisaical ridiculous Pretensions?

As *Christ* was manifested to destroy the Works of the Devil, so hath he manifestly destroyed them, viz. by his Righteousness of Life, imputed to us, *Rom. v. 18, 19. 2 Co. v. 21,* by his Rule of Life given us, i. e. the Gospel, called therefore the Word of Life, *Phil. ii. 16.* and the Grace of God that bringeth Salvation, *Tit. ii. 11.* by his Sacrifice for Sin, of his own Body and Blood offered up for us, to the destroying of the Devil as well as his Works, *Heb. ii. 14. 1 John i. 7.* putting an End to all Sacrifices and Offerings for Sins; and by sending

sending of his holy *Spirit* to sanctify us, 1 *Cor.* vi. 11. Thus is Sin, and sinful Nature, really destroy'd in the Efficacy of Christ's Doings and Sufferings for us, notwithstanding the Hold it still keeps in our mortal Bodies.

There is none that doth good, no not one, proves effectively what you say only 'tis pleaded for. I discern between the best, and the worst of Men; as I allow the *Psalms* it self to do; altho' St. Paul in that of *Rom.* iii. do not the like. I am willing this be particularly spoken of the reprobate Sort; but yet, according to the general Expressions, hold *all Men*, respectively, nay, and (with St. Paul, ver. 9, 10.) *naturally*, as in the Flesh, here concern'd and even *written* of; for so it follows, *As it is written, &c.* All Men are *Children of Men*, in the second Verse of that *Psalms* so express'd. They that *understand* the best, that *seek God* the best, deserve yet to be complained of; as such that seek him not, understand not to seek him, as they ought: In something or other they go *aside*; in something or other they do Evil, instead of doing *Good*: They sin in something, in *many Things*, St. James says; and the least Sin is *filthy, abominable*, in God's Sight; and so then they that commit it must be so far filthy, and abominable, as there termed, also. How was David himself affected in these his own Words? What and how was he, *in the Way*, or *out*; a wise Man, or a Fool; a Sinner, or a Saint? *Mine Iniquities have taken such Hold upon me that I am not able to look up; They are more than the Hairs of my Head, and therefore my Heart faileth me,* Psal xl. 12. Thus he determines it himself, even in the Midst of so praiseworthy Things in this same *Psalms* apparent in him. Hence is evident in like manner, that your
making

making Saints and Sinners *Opposites*, as tho' there were such holy Men that cannot sin, is ridiculous and vain ; meer Illusion and Flattery of the Devil.

What with the Church of *Rome*, and what with your *no* Church, you confound your self, and prove nothing. I have said from Scripture (*Rom.* vi. 2, 11, 12.) that the Regenerate do die unto Sin : Also that at their Dissolution Sin dies with them, *ibid* ver. 7. It cannot follow, therefore, from Sin's not dying wholly in them till it die with them, that they do not die unto Sin till then.

Our Purgatory is *the Fountain opened for Sin, and for Uncleanness*, *Zech.* xiii. 1. *the Blood of Christ*, *Heb.* i. 3. ix. 14. *Tit.* ii. 14. *Rev.* i. 5. This purged us before our Being, is ever purging us till we die, and then has perfectly purged us, or we shall never so be purged. But yet all is not over then : For, still, we must all appear before the Judgment-Seat of Christ, &c. And appear we shall there, in the very same Circumstances we die in ; undeserving, in our selves, of any thing but Wrath ; without any thing to rely upon for Acceptance but only pure Mercy, through the Righteousness, Merits, and Satisfaction of our *Saviour* ; certain through him to obtain Mercy, and so instantly to be instated in everlasting Happiness and Glory. Whereas, they that there shall plead their own Righteousness, Merits, Perfection of Holiness, Singleness of Life and Nature, &c. will find themselves miserably deceived ; yea, and as miserably undeceived also, viz. by being cast out, with *that within* them, into outer Darkness.

E

Sinlessness

Sinlessness of Nature is so false a Thing, and damnable a Doctrine, that I cannot but insist upon it yet a little longer. The notorious Falshood of it appears many Ways; as, 1. From your own *Consciences*, where not seared with a hot Iron; none otherwise, I think, being so audacious as to pretend to *Sinlessness* themselves. You were not so, tho' high time for you to be sinless at your Age, if requir'd, and you hope at all, here so to be. 2. From the Conscience of other Men: The worst, as well as best, of Men are accus'd of Sin by it, and in such Manner and Matters, that they cannot but conclude from to all Men. None durst throw a Stone at the *Adulterers*, *John viii. 9.* A Cast but of the Eye (*Mat. v. 28.*) was enough to stop the casting of a Stone at her: And if the smallest Sin, of any Sort, might do the like, no *Saints* upon the Earth but had certainly gone out as convicted as the *Jews* did. A real holy Man, above all Men, cannot but have Assurance in his own Heart of Sin in others. 3. From the *Nature of Sin*, and of *Sinlessness*. Our first Parents, in their sinless State, knew not they were naked. Their Eyes were opened by Sin; which alone could open them to see their Shame. *Quakers*, so called, are too well acquainted with Nakedness, to be innocent. Their Eyes, in this respect, for certain, are not shut. *Adam* and *Eve* could not beget other, in the State of Sin, than Sinners: And a Pair of *sinless Quakers* cannot beget other than perfect Innocents, neither born in Sin, nor conceiv'd in Iniquity. Generation, of necessity, is according to the Nature of the Creature. Nature restor'd, preserves it self by the same Law as Nature fallen does; however fallen,
or

or restor'd : Neither can act against the Law of Nature, in it self. 4. From *Instances* of Sin in the holiest Men : In *Noah*, *Lot*, faithful *Abraham*, Gen. xvi. 2, 4. xxv. 6. in *Jacob*, *Moses* himself and *Aaron*, even just before their Death, Num. xx. 12. and in *David*, that Man after God's own Heart, Acts xiii. 22. the most recorded, I think, both for Weaknesses, and for true Repentance, in the Scripture ; and, to add yet one more, in *Jeremiah*, sanctified before he came forth of the Womb, Ch. i. 5. xx. 14, &c. Under the Gospel we find Infirmities in the Apostles, in St. Peter, Barnabas, and others, Gal. ii. 11, 13. more particularly Acts xxi. 21, &c. and, which may suffice for all, in St. Paul after he was caught up into the third Heaven, even in the Body for ought he knew, and had heard Words not lawful for a Man to utter. A Thorn in the Flesh was given him after this 2 Cor. xii. 2, 4, 7. Lest through the Abundance of the Revelations, and the glorious Sight of the Paradise of God, he should be exalted above Measure, become proud, think himself without Sin perhaps, the Messenger of Satan was sent to buffet him off from it. So hated of God the Sin of Pride is ; worse than the lame and the blind of David's Soul : And we ought to think, that our sinless Saints so called, by themselves, have buffeting enough, if that would do, to convince and break them of their groundless devilish Pride, and empty Noddle-Exaltations. Also, this Apostle counts not himself to have attained already, to be already perfect, (Weakness the Lord imputes to him : My Strength is made perfect in Weakness.) Or to have apprehended, Phil. iii. 12, 13. with the Mind, says he also, I myself serve the Law of God, but with the Flesh, the

Law of Sin, Rom. vii. 25. 5. From the Testimony of Scripture. The Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary one to the other, so that ye cannot do the things that ye would, Gal. v. 17. If we say that we have no Sin, we deceive our selves, and the Truth is not in us, 1 John i. 8. we make him God a Liar, ver. 10. There is not a just Man upon Earth that doeth Good and sinneth not, Eccl. vii. 20. There is no Man that sinneth not, 1 Kings viii. 46. We are all as unclean things, and all our Righteousnesses are as filthy Rags, Is. lxiv. 6. Who can underst and his Errors, tell how oft he offendeth? If thou, Lord, shouldest mark Iniquities, O Lord who should abide? Ps. xix. 12. cxxx. 3. In many things we offend all, James iii. 2. For Direction to more of this, see the Letter. Forgive us our Trespases, or Sins, Debts, as in the Lord's Prayer, ~~sup-~~ ^{remit} sins in us all, in every Man; and, lead us not into Temptation, shews that we may be so led, to our Punishment, even as Trespasgers, as Sinners. Our Saviour testifies sufficiently against our Sinlessnes in that Question, Which of you convinceth me of Sin? John viii. 46. His Argument in this had been of no Force against the Jews, or for himself, if other Men may be without Sin as well as he. 6. And lastly, From Faith and imputed Righteousness: The Just shall live by Faith, Hab. ii. 4. Gal. iii. 11. And the Just is just by Faith, also ver. 8. But in a sinless Nature all the Law of God, and Christ, is fulfilled by Works; and, The Man that doth them shall live in them, ver. 12. not by Faith. Pretence of Sinlessnes is renouncing of Faith. All our Righteousness is by Imputation, Rom. iv. Thus is Christ made unto us Wisdom and Righteousness, and Sanctification

Justification and Redemption; yea, and Holiness, and Perfection of Holiness, and all things, 1 Cor. i. 30. Rom. viii. 32. Answerably also our Sins are forgiven, covered, not imputed, 2 Cor. v. 19. Rom. iv. 6. Ps. xxxii. 1, 2. Which *imputation*, and Non-Imputation, proves that which is imputed, and not imputed to be, the one in us, and the other wanting in us, all our Days. *Sinlessness*, from the Beginning of it, puts a Stop to this, so imputed to Righteousness and not imputed Sin, and to the Faith of it; contradicts it, and is contradicted by it, and by Scripture every where concerning it. Further, sure it is that this Imputation and Non-Imputation is effectual unto Life without *Sinlessness* of Nature: Also that *Sinlessness* is, at least, as conceiveably attainable without this Imputation and Non-Imputation, as with it: And then St. Paul has taken much Pains to little Purpose. I have been tedious in the Proof of a Thing that does not want proving, were it not for the malicious Stubborness, and serpentine Deceit, of that within you.

7. *Swear not at all* is expounded by our Saviour, in his following Words, *But let your Communication be yea, yea; nay, nay*; as we translate it: Which denotes a speaking here of common Conversation: But taken thus, Let your Speech be yea, yea, &c. it is still alike: For swearing by Heaven, by the Earth, by Jerusalem, &c. was not in Use before Magistrates; but in Conversation only; and therefore here named as only such Abuses, wherein God was offended and prophaned, both as Proprietor of these Things, which our Saviour signifies; and, yet, as postpon'd to them idolatrously sworn by. Swearing by God himself

himself in Vows, as of old Time, is as unnecessary and vain, forbidder here also, in the Words *swear not at all*. So that the swearing here forbidden by our Saviour, is unnecessary, vain prophane, idolatrous swearing, and such like only.

The Apostle James, who knew his Meaning, is very plain according to the same Meaning, and Words both. And our Saviour's, *swear not at all*, is as plain and comprehensive, as St. James his nor by any other *oath* ; which means only, of like Nature with the mentioned.

Hear God himself concerning this, *Is. xlv. 23. I have sworn by my self, the Word is gone out of my Mouth in Righteousness, and shall not return, that unto me every Tongue shall swear, i. e. to me only, Idols being renounced, ver. 20. thereby confessing me only to be God. And thus God's People always, and at last all Nations, shall swear and confess to God. St. Paul appeals to this Place also in his Gospel-Preaching, Rom. xiv. 11. For it is written, As I live, saith the Lord, every Knee shall bow to me, and every Tongue shall confess to God. Swear is the express Word, as we see above. Swearing therefore is one Way of confessing God, of confessing to him, of honouring him, of worshipping, sanctifying, or hallowing his Name; which, as just Occasions offer, is to be practised; notwithstanding any other here comprehended Confessions to be also made. And thus, as well as other Ways, doth every Christian Tongue confess, and is ready to confess, among us with kissing of the Gospel, that Jesus Christ is Lord to the Glory of God the Father, Phil. ii. 11. God's own Words, his Oath, his own swearing,*

swearing, by himself, his so extraordinary enforcing of what he here makes known to us, may surely go for Authority enough in this Concern, and Direction both. They that wholly reprobate the *Oath* of God, that oppose and ever actually refuse it, on whatever righteous and necessary Account required, do not *confess* God, or *Jesus Christ* to be the *Lord*; nor confess to either; but, therein, *deny* God, and *Jesus Christ*: Profess'd *Atheists* they are, so far: In that, of Consequence, such Men are *Anti-christian*. Swearing to God, or by him, cannot in the Nature of it be unlawful, or forbidden, but only as accompanied with Prophanation. We have heard, and read in many Places, of *God's* Swearing: We read also of an *Angel's* Swearing, *Dan. xii. 7.* tho' termed there a Man: And of another *Angel's* Swearing, *Rev. x. 6.* which last is believed to have been, and without Doubt was, *Jesus Christ*. I need not speak of Men, after this: Only *St. Paul* is remarkable in these Words, *Behold, before God, I lye not,* *Gal. i. 20.* And, *I protest by your Rejoicing,* *1 Cor. xv. 31.* All this is founded upon *God's* being *the* *Truth*. Man is not to be credited; *Every Man's* *Liar*, *Rom. iii. 4.* And as *God* swaure by himself, *the* *greatest*, *Heb. vi. 13.* so *Men* verily swear by the greater, i. e. than which no greater is: And an *Oath* for Confirmation is to them an *End* of all *Strife*, *ver. 16.* In judicary Determinations of controversies this was practised in those Days, without Rebuke. Consider this open to Drunk putting Men to Death open to Murderers,

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Quakers had not set themselves as obstinately against *Lying* at any time, as they have against *Oaths*, at any time legitimately requir'd and administered.

8. *If I bear Witness of my self, my Witness is not true*, said our blessed *Saviour*, supposing himself what the *Jews* did only take him for, a meer Man. You certainly are but meer Men: Your witnessing therefore of your selves is indeed not true: It is not to be received. Our *Saviour* is not a City, a House, divided against it self. If his Spirit, in you, overthrow his Doctrine, he is divided against himself. That Spirit therefore in you that doth overthrow his Doctrine, his Ordinances, his Gospel, is none of his, but the evil one, the Spirit of Error, of Falshood, the Devil in you.

Only the true Believer hath the Witness in himself. Many of the veriest Reprobates in the Nation are truer Believers than any of the best of *Quakers* are, by far; as misled by Inconsideration only, without opposing *Christ* otherwise than thereby, and by Worldliness, and Vanities. You are Believers and Witnesses with a Witness; false Witnesses and Believer. Witnesses against *Christ*: You have had sufficient Proof of it. How should he the true and faithful Witness be in you then, or have to do with you? Swearing here brought in again, is answered to above.

9. Justification, from Sin and all Sinfulness, is attainable by Faith in *Christ*; but Sinfulness of Nature is not attainable thereby, nor consistent with it. Your Faith is false Faith. Only Nature. This has
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Finishing Transgression, and making an End of Sins is by *making Reconciliation for Iniquity*, the very next Words, had you thought it fit to see them; by *bringing in everlasting Righteousness, the Son of Righteousness, the Lord our Righteousness*, to be made *Sin for us, that we might be made the Righteousness of God in him*, 2 Cor. v. 21. You will not see what you do not like; and what you do see, you corrupt and wrest.

My Charges are not answered to by you, to your Justification, in any thing. I might have added to them, materially, that, *Quakers* are not within the *Covenant of Grace*. Covenants must be sign'd and seal'd, otherwise they are not enter'd into by any. The *Sign and Seal* is to be visible and plain; and in this Covenant such as God has himself prescrib'd it. *Circumcision* was appointed *Abraham* and his Posterity, *Rom. iv. 11*. Under the *Gospel*, on God's Part, *Christ crucified* is the *Seal*; as, in the Promise, he also was at covenanting at first with Mankind, upon the *Fall*. *Gen. iii. 15*. which the *Jews* had lively Types of, in their *bloody Sacrifices*; and to whom he was foretold as the *Messenger or Angel of the Covenant*, *Mal. iii. 1*. and a *or the Covenant*, viz. of the *People*, *Isa. xlii. 6. xlix. 8*. For a *Sign and Seal* on Man's Part *Circumcision* is also given, but *made without Hands*, *Col. ii. 11*. not in Heart, and Lips, and Ears, &c. the Truth of which only God can be Witness to, and which are only Conditions of the Covenant, but in instituted *Baptism*, with Water unto Repentance for the forgiveness of Sins, *Mark i. 4. Luke iii. 2*. Hereby we flee from the Wrath to come; have an Earnest of Mercy given us. In this we are buried, dead, with him,

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with Christ; herein we are also risen with him, planted together both in the Likeness of his Death, and also of his Resurrection, Rom. vi. 3. &c. Col. ii. 12. With this, as the Christian Sign and Seal, was ordained also the Lord's Supper, particularly thus to be acknowledged. As he the Covenant it self came, so came the Sign and Seal of it, by Water and Blood; not by Water only, but by Water and Blood, 1 John v. 6. Jesus gave the Bread as his own Body, broken, crucified, for us; commanding to receive, take and eat it. The Cup he gave as his own Blood, with Command to receive and drink it as his Blood of the New Testament; the New Testament in his Blood. Testament is also Covenant, and so is his Blood called the Blood of the Covenant, the Blood of the everlasting Covenant, Heb. x. 29. xiii. 20. Such then is our Saviour's Ordinance of his Body and Blood, and of our receiving it: Such is his Testimony concerning it; obliging certainly to the receiving that of his Testimony. He that hath received his Testimony, hath set to his Seal that God is true, John iii. 33. true in his Testimony, true in his Covenant. And he that hath received his Body and Blood, as ordain'd and testified of, hath receiv'd his Testimony. By this Seal set to, then, such an one is in Covenant with God for eternal Life; is within the Covenant of Grace. And because fallen Man, in the Infirmities of Nature, is betray'd often into Sin, i. e. Breach of Covenant, render'd, as it were, void thereby; and that the Purpose of this blessed Body and Blood, especially in the Lord's Supper, was also for a Remedy against this Evil, Recourse, in a lively Faith and true Repentance, is frequently to be had to this holy Supper; wherein Man both

both renews his Covenant, sealing it still again, and hath it mutually renew'd, and, with the Forgiveness of his Sins, seal'd still again unto him. The Fountain opened for Sin, and for Uncleanness, keeps always *running* : and *running* there must always be unto it. Wherefore they that have not thus *set to their Seal*, that, through Contempt, or Neglect, have no way sign'd, nor seal'd, neither by *Baptism*, nor the *Lord's Supper*, are not within the Covenant of Grace ; but remain in the same State which *fallen Man* was in before Covenant of Grace made with him, *viz.* under Sentence of eternal Death : As all that content themselves with Baptism only, through living in continual Breach of Covenant, are in much alike Condition. And whereas *Quakers*, in a peremptory obstinate Defiance of clear Gospel-Light and Admonition, and a resolute contemptuous opposing of all Christian Practice and Example, continually before their Eyes, harden themselves in their being and Continuance out of Covenant with God, out of the Covenant of Grace, in the miserable lost Condition spoken of, it yet further and more clearly proves the *Charges* you complain of, as most justly brought against you ; that you are, in very Deed real *Antichrists* listed and employ'd as purely such, in the proper Interest of the *Devil*.

Christ's *Body* and *Blood*, given for us, is commemorated in the *Bread* and *Wine* once a Month in all the Churches of this City, and the Adjacencies thereof ; and in some, if I mistake not, every Sabbath Day ; some where or other at least it is so ; and more than once a Year, dreamt of by you, in all the Churches in the Kingdom. What

I spake of *annual* Days, was on Account of your particularly discovered Grief and Anguish on those Days, for the Remembrance of *Christ's* Benefits then so solemnly kept up by us, and of your uttermost opposing it, in your open Shops, and prophane Occupations at the same time, and other testified Dislikes, contradicting the lawfully ordained, and reasonably assented to and accustomed Observation of the same. A poor Remembrance of our *Saviour* is better than none at all: How much better then, than an every way obstinate industrious forgetting of him, as if you would, were it that you could, root out the Remembrance, or *Remembring*, of him from the Earth.

Here now you are at the Church of *Rome* again: I wish you han't a *Pope* in your Sleeve, after all, or in your Belly. Five or six times have you fled to them for Help: No good Sign, be it how it will. Well, let me now suppose my self of that Church; or yet a *Turk*, or *Jew*: What then? Your Undertaking is to defend your own Principles, not to censure mine. My bad ones don't make yours good. You are not in, because I am out. Other Rocks there are to split upon besides Popery. I have explain'd my self sufficiently already as to the *Bread* and *Cup*: Yet, to your Question as to *Transubstantiation* I answer, *no*. I might answer better by another Question, What is that to you? You neither allow the *Bread* and *Cup* in their natural Substance, nor transubstantiated; nor any how. You reject the *Ordinance* it self, with the Obligatoriness of it; and therein, as has been shew'd, the *Son of God*, the Author of it, also. This you likewise do in denying to
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shew forth his Death by it: As also in denying the Benefits thereby, particularly eternal Life. *Whoso eateth my Flesh, and drinketh my Blood, hath eternal Life. Except ye eat my Flesh, and drink my Blood, ye have no Life in you,* John vi. 53, 54. Sure you *Quakers* grant this, and so pretend to eat this Flesh, and drink this Blood somehow: But I hold it evident, already made out, that it cannot be eaten and drunken any how, in any Sense whatever, but only with, and in, eating and drinking the Cup and Bread commanded.

10. *Scandalous* enough indeed the Charge is here, but not false; scandalous to lie under, to deserve; and 'twere well if that were all. You seem to hearken after Demonstration: But by *demonstrable*, I intended also demonstrated, as I think the Charge is, sufficiently, in the Letter. *From within, out of the Heart of Men, proceed evil Thoughts, Adulteries, Fornications, &c.* Mark vii. 21. From thence then, *i. e.* from *that within*, much rather must proceed *Prophanations, Blasphemies, Doctrines of Devils, accursed other Gospels, &c.* The Gospel preach'd and receiv'd by you, is *another Gospel*; other than was preach'd by the *Apostles*; other than was preach'd by *Christ*; other than has been receiv'd by any *Christians in the World*. Your Doctrines are *Doctrines of Devils*, 1 Tim. iv. 1. These *other, these Devils Doctrines*, can proceed only from within, from *that within*, from that evil Spirit, the *Devil*, within your Heart. And while these are attributed by you, tho' under a contrary conceived Notion of them, to the *Holy Ghost*, you attribute to the *Holy Ghost* that which is owing to the Devil; taking this evil Spirit for that *holy one*. I have pretty well confin'd

confin'd my self, all along, to those few things started at first, in our Discourse ; and if these alone prove so effectively against you, what would they do with the rest of your (doubtless) wicked Falshoods mustered all together ? One of them let me here take notice of, *viz.* that audacious Provocation, and constant blasphemous Affront in your Assemblies, where, after having breech'd it long enough, in a lowring, glowring Silence, in Expectation of the Spirit's bursting out in you, one or other starts up at last, pretending to be just inspired with the *Holy Ghost*, and impudently dares to vent his miserable devilish Raptures and Inflation as from him. Frightful, abominable Presumption ! Of all the People in the World, some of which certainly are God's, and must be bless'd with the gracious Influences of his holy Spirit, who at any time are driven into such frantick impious Pretentions, with these *possessed Quakers* ? What Demonstrations, and how many of them, would you have of the Devil's being *that within you* ?

21. *Doest thou well to be angry ?* It is enough for a *Sinner* to fall into a Passion. I am mistaken, or offensive, in praying for you ! Forgive me this Wrong. And yet remember too, that I did distinguish between *the Sin*, and *a Sin*, against the *Holy Ghost*. Also, *he is able to do, exceedingly abundantly, above all that we can ask or think.*

12. *Be angry, yet again, and sin not.* I have not said that you *verbally* assert what you here speak of. You know that I declar'd you *blind Men*, and misled. A blind Idolater will not tell you that what he worships is an *Idol*, but the true God : Yet for as much as that he worships
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is indeed an *Idol*, in asserting of it to be God, he asserts the *Idol* to be God. You assert *that within* you to be the *holy Spirit*, the *Finger of God*, the *Holy Ghost*. But forasmuch as 'tis in very Truth the *evil Spirit*, the *Devil*, *Beelzebub*, in asserting it to be the *holy Spirit*, &c. you assert the *evil Spirit*, the *Devil*, *Beelzebub*, the Prince of Devils in you, to be the *holy Spirit*, the *Finger of God*, the *Holy Ghost in you*. Mark also, that you here out-do the very Devil in your Wickedness. He maketh bold with *Angels* in all their Light, as Fellow-Creatures; transforming himself accordingly: But we do not read, I think, of his personating God; the *Holy Ghost*; he is restrain'd from that, without Doubt: Only he subtilly *enters into Men*, fills their Heart with Pride, Lies, and Falshood, cheats and bewitches them, (you *Quakers* I now am speaking of) into an unalterable Persuasion of their own Worth, *Merits*, sinless State, and absolute *Infallibility*, far beyond the *Pope's*, with daily never-failing Inspirations, &c. and all as proceeding from and grounded upon the holy Spirit of God, whilst yet the bare Effects and Artifices of himself, the *Devil*. What he dares not say or offer, he brings these Miserables to affirm, believe, and maintain with their Lives and Fortunes. O Church of *Rome*! what Hand hast thou in this? or must the right Hand of Fellowship be given to the *Quakers*?

We have had a Smack, at least, of *Popery* here, amidst our *Quakery*; and, indeed, I cannot think any Popish Error wanting, but rather only to lie hidden in it; swallowed, as it were, up of it; or, otherwise, by the Craft of *that within*, subtilly exalted out of Sight. Let me say, *Quakers* have

have the plain Appearance of a *reformed* Sort of *Monks* and *Friars*; exactly well agreeing with them both as *Sheep*, and *Wolves*, or *Wolves in Sheeps Cloathing*; peculiarly such, if there be any such, among *Protestants*. A *Quaker*, by his *Cloathing*, may be taken, or mistaken, as easily as a *Monk*, for the *Sheep* himself. But what *Monk* so innocent, so harmless, of so sheepish a finless Nature as *this* is? And what he is within, and what *that within* is, we have been instructed: A *ravening Wolf*, preying even upon the *Soul*, he must be by Consequence: A ranging Bear, a *roaring Lion*, 1 Pet. v. 8. might be said of it. *Beware*, is well admonish'd, then, on this Occasion; as *friendly*, tame Beasts as they outwardly appear: *Beware*, of their *Coming*, *Cloathing*, *Office*, *Falshood*: *Beware* of them *inwardly*, of the *Monk*, the *Wolf*, the *Bear*, the *Lion* in them; of *that within* them. Father *Whitehead* will give us Leave, I hope, to beware as *carefully* of the Church of *Rome*, as he willingly would seem to beware himself of it. I pass over, with Suspicion only, the yearly general Confluence of this People, as at this Time, from all Quarters of the Kingdom to this City. It might be worth observing tho', That only they have this Custom in our Nation: That, as pretended Protestants, they have no more Need of it, nor Reason to give why they should be suffer'd in it, than any others may pretend to: That their Polity herein is conformable enough to that of Popish Monasticks, in their yearly hurrying, according to their several Orders, to their Superiors at *Rome*; which here with us they are cut off from, several Ways: That if any Popish Missionaries may be supposed

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to be dispersed up and down in our Countries, they cannot have a better Covert for their meeting and consulting with one another, yearly and constantly, safe and unsuspected, than this particular one of the *Quakers* is.

Notwithstanding all this tho', here at last we have a Challenge bravely given, by one that is not us'd to fight neither, to the *Devil*. It would be good Diversion to see a Battle between the *Devil* and a *Quaker*; but the *Devil* will not meddle, Man, in this Case: It is against his Interest. You forget too how much you are in his Books. Also, the Quarrel is, I hope, already, if it be not your Fault, amicably ended, without boxing, and so, perhaps, your beating one another's Eyes out.

Happy were such a Man that had not any Error or evil Doing, to repent of and undo; or rather, one of the most unhappy, a *Quaker*, he must be, that should hold himself for such a Man. *Apostasy* I spake of in Uncertainty; as signified in those Words, *If I mistake not*. Tho' I think still I did not mistake, but that you observ'd to me your Departure from the *Church* at about fourteen Years of Age, or the Time when you had your Controversy with the *Country Minister* about Predestination, as you related it. Nor do you positively deny it here in this Place.

But, what Evil have you so long been doing? Why, endeavouring not to keep, but to break, the *Unity of the Spirit*, the *Unity of the Body of Christ*, of the *Hope of Christian Calling*, of *Faith*, and of the *Knowledge of the Son of God*; to break the *Bond of Peace*, Eph. iv. You have been opposing and dividing Christ, fomenting your Divisions, in-

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culcating your *damnable* Heresies, *beguiling unstable Souls*, leading them in the Way of Damnation. You have been playing the *Antichrist*, assisting in the Gates of Hell, *Mat. xvi. 18.* ministering for Satan, serving, worshipping, and sacrificing as *Priest of Baal*, *Baal-zeebub*, *Beelzebub*: Read your *Letter* o'er again, and learn from thence what you have so long been doing; and *undo*, if you would not be undone.

Your Severities, here also, I suffer chearfully: Your Revenge in them I pity, and am sorry for: Objections, both, against pretended Sinlessness. My own Offensiveness I excuse by the Occasion of it, your pernicious *Principles*; against which only it is levelled, and not your Persons. My Prayers for you I shall not be discouraged in. I conclude with them, that God would please to dispossess you, of the *evil Spirit*; to take out of you that within you, and give you a *new Heart*; and a *new Spirit*, his own *holy Spirit*, who guideth, not into Ravery but Truth, into all Truth, into the Communion of *Saints* in Truth; even into Fellowship with the *Father*, and with the *Son*, (1 John i. 3.) and with himself. That it may please him to *anoint your Eyes with Eye-Salve*, that you may see, and know that ye are *wretched, and miserable, and poor, and blind, and naked*; and may withal confess your being so, *confess* your Sins; that so his *Faithfulness* and *Justice* be not obstructed in forgiving them. To this Effect your *Accuser* prays for you daily. Poor People! You thought you could not be accus'd of any thing, nor of any one; could have no *Accuser*: Alas! the *Accuser* is to be dreaded yet by you; your own *Thoughts* and *Consciences* like-
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wise will accuse you: *Moses is one that accuseth,* and will accuse you, in his Law: *Christ* will accuse you, in his Gospel, in his Word, that shall also judge you, *John xii. 48.* The great King and Judge of all will accuse you in judging you, *Mat. xxv. 42.* Accuse your selves, therefore, and suffer your selves to be accused, now in Time; and judge your selves, in Time, *1 Cor. xi. 31.* if you would not be thus sorrowfully accus'd and judged when *Time shall be no longer.* With the Prayer, such is further the Advice of

Your Christian Accuser, and
Adversary's Adversary,

H. B.



The

The CHURCHMAN *better informed,*
about his printed LETTER *to a*
 QUAKER.

H *Bailly* having lately perused thy Book, entitled, *A Letter from a Churchman to a Quaker*, without Distinction what Churchman thou art, whether *Romish* or Church of *England*; I thought meet to give thee Notice of some Passages in it for thy farther Consideration.

I observe thou writest severely often over, against *that within* in those general Words without our Distinction; tho' thou wast plainly told in my Letter *what* that Principle *within* is, which we (*i. e.* the Quakers, so term'd) do profess and recommend others unto; That it is no other than the Spirit of Christ, his Light and Grace in Men. And is not this in it self sound and scriptural Doctrine? But thou blindly and blasphemously sayest, "That within is, above all, to be dreaded and eschewed as the falsest and most pernicious Leader to Destruction". Again, how falsely and madly dost thou rave against what thou so often termest *that within*, and against us for what we profess thereof? viz. "That thereby we are able to baffle any Scripture, to over-rule and undervalue it". (Thus thou.) What! by preaching the Spirit and Light of Christ, and his Grace in Men? **O!** where's the Blasphemy now?

Thou also shamefully reproachest us with malicious Stubborness and serpentine Deceit of *that within us*, without our own Distinction, and
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contrary to plain Truth. And in thy Reply, p. 40. passest thy notoriously false Judgment in these Words, viz. "*That many of the veriest Reprobates in the Nation are truer Believers than any of the best of the Quakers are, by far, p. 40.*"

What a presumptuous Calumny is this ! Art thou acquainted with, or certainly knowest all the Reprobates and Quakers in the Nation ? Who can believe thee ? And thou farther goest on, raving and railing against what thou still terms *that within*, and against the Quakers in these Words, p. 47. you assert *that within you to be the Holy Spirit, the Finger of God, &c. But forasmuch as 'tis in very Truth the Evil Spirit, the Devil, in asserting it to be the Holy Spirit, &c. you assert the Evil Spirit Beelzebub, the Prince of Devils in you, to be the holy Spirit in you ; mark also, that you here outdo the very Devil in your Wickedness, p. 47.*

Mayest thou (*H. Bailly*) not be horribly ashamed of such outrageous Raving against the People called Quakers, and that divine Principle of Light in Men which they profess ? Hast thou not rendered them worse than the worst of Reprobates, yea, worse than the Devil himself ? Was there ever a more furious Bull sent out from any Pope, or popish Churchman whatsoever, against any they deemed Hereticks ; as thou hast most falsly condemned us for *damnable Heresies* also, p. 50 ? only thy Bull is not directed to the King, like the Pope's.

Thou proceedest in thy raving Rage against me, &c. in these Words, p. 49, 50. viz. "*What Evil have you so long been doing ? Why, endeavouring not to keep, but to break the Unity of the Spirit ; the Unity of the Body of Christ ; of the Hope of Christian Calling ;*

“ of Faith, and of the Knowledge of the Son
 “ of God, to break the Bond of Peace, *Ephes. 4.*
 “ You have been opposing and dividing Christ,
 “ fomenting your Divisions, inculcating your
 “ damnable Heresies, beguiling unstable Souls,
 “ leading them in the Way of Damnation ; you
 “ have been playing the Antichrist, assisting in
 “ the Gates of Hell, quoting *Mat. 16. 18.* mi-
 “ nistring for Satan, serving, worshipping and
 “ sacrificing as Priest of *Baal, Baalzebub, Beel-*
 “ *zebub, &c.* (thus far thou, p. 50.)

Now observe and review thy Work, what
 furious Bulls thou hast sent out into the World,
 against me and my Friends ; I utterly deny eve-
 ry Charge contained in the foregoing.

How imposing and imperious art thou ! from
 whom, or what Church or Priesthood hadst
 thou thy Mission or Commission to send out such
 popish Bulls (or Curses) against any religious
 Society of protestant Subjects ? For, immediate
 Mission from God thou hast not, so to condemn
 and revile us as thou hast done : Consider well
 of it before it be too late.

Which of the Protestant Martyrs have escaped
 the Charge of Hereticks, and damnable Here-
 sies, from their Persecutors ?

About Baptism consider thy Doctrine, p. 24.
viz. That Baptism without Water is it self, the one
spiritual and saving Baptism of Christ, and there
 is none other : Quoting *Mat. 28. 19. Mark 16.*
25. One (sayest thou) *in express Scripture Testi-*
mony, one Lord, one Faith, one Baptism, i. e.
with Water (sayest thou again,) and for Proof ad-
 drest, *By one Spirit we are all baptized into one Body,*
1 Cor. 12. 13. i. e. in Baptism with Water (sayest
 thou again.)

How

How grossly hast thou here perverted plain Scripture? And p. 25. thou also affirmest, *That there is no one spiritual and saving Baptism of Christ; but that with Water, &c.*

Here, contrary to plain Scripture, thou makest no Distinction betwixt the Baptism of Water, and the Baptism of Spirit, but confoundest them; see the contrary, John Baptist's express Distinction, *Mat. 3. 11. Mark 1. 8. and Luke 3. 16.* and also Peter's Testimony, *1 Pet. 3. 20, 21.* Hast not thou grossly err'd, and idoliz'd the Baptism of Water, calling it *the one spiritual saving Baptism*? But whether thou meanest dipping, washing, or sprinkling, or pouring Water out of the Hollow of the Hand, which some do (thou sayest) yet Water thus applied by the Hands of due ordained Ministers, there is true Baptism (sayest thou,) p. 26.

It seems thou canst allow and own such human Alterations in ministring that which thou esteamest the one spiritual saving Baptism, i. e. in Water (sayest thou) but without Scripture, Proof, or Sence.

Another noted Doctrine of thine (H. B.) is, viz. *That Sin never dies in the Regenerate, but dwells in their mortal Bodies, Rom. 3. (quoted) and never dies till it die together with them, p. 17. compared with p. 32, 33. viz. from Psal. 40. 12. hence says thou) is evident that your making Saints and Sinners Opposites, as though there were such holy Men that cannot Sin, is ridiculous and vain, mere Illusion and Flattery of the Devil (sayest thou;) and farther chargest the Saints and Regenerate, viz. I have said from Scripture, Rom. 6. 2. 11. 12, that the Regenerate do die unto Sin; also at their Dissolution, Sin dies with them,——not dying wholly in them till it die with them.*

I que-

I query how will they then escape dying in their Sins? 1. May not such Doctrine for Sin, during Life (even in Saints and Regenerate) strengthen and embolden impenitent Sinners to sin, till they die in their Sins? That where Christ is they may never come. 2. Dost thou not confound different States relating thereunto? For *that* of the Saints, and *that* of Sinners are opposite; (see 1 John 3. Chap.) and contrary, and so distinguished in holy Scripture, even in and by the Persons themselves, who from Sinners were converted, and became Saints thro' Sanctification of the Holy Spirit, and more than Conquerors thro' Christ that loved them.

And further to inform thee;

We are not ashamed of the Gospel of Jesus Christ, and Christianity professed and preached among us, the People called Quakers. 1st, We profess and own true and living Faith in God, and his dear Son, our blessed Lord and Saviour Jesus Christ, together with Love, and good Works. 2dly. To be guided by his Holy Spirit, and to bring forth the Fruits thereof, ought to be our (and all Mens) Practice, and incumbent Duty, in order to live a pious and christian Life.

Upon the Perusal and Examination of the said printed Letter *from a Churchman to a Quaker*, I find therein, viz.

1. Many gross Perversions and Misapplications of Holy Scripture.
2. Confounding different States, between Saints and Sinners, &c.
3. Self-Contradictions, divers apparent.
4. Railery and gross Calumnies.

5. Furious Raving, no better than popish Bulls and Curses against Quakers (so called.)

6. Confusion and Distraction, *Babylonish Stuff*, &c.

7. Insincerity and Hypocrisy in pretending to pray daily for the Quakers, when treated with all the Scorn and Contempt *this their Adversary* could cast upon them.

8. A Mixture of *Popery*, *Presbytery*, and *Antinomianism*, &c.

9. Pleading for Continuance of Sin in all Men during Life, or till both die together.

10. And because of our confessing the *Light* and *Spirit* of *Christ* in Man, bitter Invektives and blasphemous Characters are reiterated against *that within*, as his Words are, without any just Distinction.

To conclude, I counsel the Author of the said printed *Letter from a Churchman*, &c. seriously to peruse it, and to stop and call it in; or at least publickly to retract the gross Defamations and Calumnies therein, against the People called *Quakers*, wherein he hath passed his Judgments (like popish Bulls) against them, and *that within* (as his Words are) without Distinction, of what they truly own in *Men*, and his falsely calling the same the *Devil* and *Beelzebub*, &c. (And also to retract his erroneous Doctrines.) Oh horrible! The Lord rebuke all such Envy and Insolency, where-ever they are, or appear.

Note, That the aforesaid Counsel given to the said Author seriously to peruse, and to stop and call in his said printed Letters, or at least publickly to retract, &c. The Intent thereof is friendly,

friendly, viz. that his Folly and Shame may not be further exposed.

From a Servant of Christ,
and Friend to the Souls of Men.

London the 1st
7mo, 1721.

G. Whitehead.

Postscript. This Letter hath been delayed sending upon Enquiry for a certain Account what Church or Religion (Papist or Protestant) thou really ownest thy self to belong to; which, if thou wert ingenuous, thou wouldst plainly confess (without Equivocation) which were but equal, since thou hast taken upon thee to vilify and condemn a whole People, and religious Society, &c.

G. W.



My

My Friend's better Information, worse Mistake; proved, and reprov'd.

THIS Story of a *Cock and a Bull*, or pretty much of a *Bull* at least, I should let go as we have heard it: But lest, as insignificant as it is, the *so called* should take it for *Inspiration*, and by the Help of *that within*, in spite of both *Letter* and *Reply*, force it in any thing to their sillily-conceiv'd Advantage; I'll play the Fool again, and take Notice of something in it, yet further to prevent them.

That within I have written against in those particular, not general Words, and in a just Reformation of the particular Abuse of that particular Expression among you the *so called*, Quakers. For *our*, you should have said your, *Distinction*: I know not any you have made, or, in this Point, have room to make. And how should I write against it; by falsly taking it as you do, and writing for it? Where's the Sense of that?

That the *Spirit of Christ*, his Light and Grace, is so in *Men*, as you affirm *that within* to be, is not sound and scriptural Doctrine. In *Men* you say, not without Suspicion of Deceit. In what *Men*? Only in the *Men so called*? In all, or other *Men*, is against your Principles: Also it were to your Confusion; all *Men*, in that they have of the Spirit, of Grace and Light, abhorring from your presumptuous Pretensions thereunto, audaciously, by supernatural, pure, and simple Inspiration: As also they do from other your abominable

minable Doctrines, as inconsistent with Truth, and Salvation.

The *Blasphemy* you enquire after, is where it was; and the *Blasphemer* where a *Quaker* is.

It is not necessary, sure, to know the Persons, or the Number, of all the *Reprobates* and *Quakers* in the Nation, to form a Judgment that many of the worst among the former may be truer Believers than any of the best of these, the latter are. Reprobate many are, too reprobate, in Works, who yet assent firmly to the Truth of all Christian Doctrine: But no *Quaker* in the World doth so assent; but virulently opposes it, in many the most essential Points; as in my Letter, &c. doth appear.

The Pope himself might think it, doubtlesly, enough to direct his *Bull* to a prime Minister of such a King as is at once the *Angel of the bottomless Pit*. And to whom doth St. Paul direct his Bulls? If any Man preach any other Gospel unto you, than that you have received, let him be accursed. And again, Let him be accursed. And yet again, If any Man love not the Lord Jesus Christ, let him be *Anathema*, *matan atha*. What Gospel the so called preach, hath been observed in the Letter and Reply; an other Gospel: And how they love the Lord Jesus Christ appears there also, viz. by the Love they shew unto his Words and Ordinances, to his Baptism, his Body and Blood, &c. &c. despised, to all Appearance, in the Thoughts of them, and trampled under Foot.

My Mission I have from whom you told me, less credibly, that you had yours, from Testimony of Conscience. But I have Scripture for it also: Thou shalt in any wise rebuke thy Neighbour, and not suffer Sin upon him, Lev. 19. 17. I justify my self
reason-

reasonably, you see, in my Behaviour. But what one Word have you said in your Defence? You subscribe here, indeed, *From a Servant*, and an Apostle, you should add, *of Christ, and Friend to the Souls of Men!* Christ did not put you into that Service; he left you, like my self, to be taught, to learn of others; not to preach, but be preach'd to, viz. by Ministers lawfully commissioned and sent; that so profiting in the Fear of God, we may be able to admonish others, in our common Stations, to teach others also. And what *Servant* do you mean? what *Friend*, what *Souls*, what *Men*? Hardly Men, hardly so much as living Souls; and a *Ditch Friend*, a *Ditch Servant*, a Servant and Messenger of Satan.

Not unlike is—*religious Society of Protestant Subjects!* in good time! nay then, farewell Landlord: The *Pope* and the *Devil* may e'en shut up Shop. And what do you protest? Against *Baptism*, against the *Lord's Supper*, against the *Trinity*, &c. Nay, against any further want of *Mercy*, of *Repentance*, of *Encrease in Virtue*, in *Holiness*, &c. as perfect therein, and without Sin. Here is the *Protestantism*; here is the Religion, both in a Budget; with also the Society, and the Subjects: *A religious Society*, I protest, of *Protestant Subjects!*

That Protestant *Martyrs* have all suffered as *Hereticks*, is no Proof that no pretended Protestants can be Hereticks; or that *Quakers* are not so. And what *Quakers* have been Protestant Martyrs? Your approving those Martyrs Religion, is the condemning of your own.

Baptism with the *Holy Ghost* without *Water*, I have observed, is not proper Baptism: Is that to make no Distinction between it, and that

with Water, which is proper Baptism? Can any Man forbid Water, that these should not be baptized, which have received the Holy Ghost as well as we? Acts 10. 47. Doth not St. Peter here deny, that these were baptized, i. e. with proper Baptism, or that which was sufficient in regard of our Saviour's Ordinance? Though they had so miraculously received the Holy Ghost, 'twas necessary they should be baptized with Water for all that. Peter Whitehead, so called, with his Quaker Friends, would have forbidden Water there, that these should not be baptized. Also was observed, that no Man, but the Man Christ Jesus, 1 Tim. 2. 5. can baptize with the Holy Ghost, 1 John 33. And yet that Men, duly ordained Ministers, are commanded to baptize, and consequently with Water, as long as they are to preach, i. e. to the End of the World. Distinction I reckon this, and plain enough. By one Spirit we are all baptized into one Body, not by Tongues, Prophecy, Miracles, &c. for what have these to do with one Body? but by one Spirit, in and by ordained Baptism with Water: For thus every one baptized is made a Member of Christ, and so is baptized into the same one Body of Christ: Like as also all have been, and are, made to drink, viz. the Blood of the New Testament, into one Spirit. Division, viz. of Gifts, is first observed here; then Union, viz. of many Members into one Body; and both by one Spirit, tho' by different Means, see Verse 11. I have not perverted Scripture here, I hope. From St. Peter Ep. 1. Ch. 3. V. 20, 21. offered against me, seems very plain, that Water, whereby Noah and his were saved, was a Figure; that it, the Water, saved then, not in it self, alone, but with the Ark,

Ark, wherein they were; that in so saving it figured the Salvation of all the Faithful, and under the Gospel by a like Figure, answering thereunto, &c. That Baptism is a Figure; that it is it which was figured by the aforesaid, and is like unto it; that therefore it is by Water, like that; that it saves like unto that, not by Water alone, in washing off the Filth of the Flesh, but in Virtue of the Holy Spirit accompanying it, and the material Part and Sign of Baptism; that it figures like unto that, viz. by the Water's Property of cleansing, it figures Purification and Sanctification, by the Holy Spirit, to the Salvation of the Baptized. Likeness then here is enough, and proves Baptism to be by Water; as also those Words, *Not the putting away the Filth of the Flesh*, do naturally import. What follows, *but the Answer of a good Conscience towards God*, ought to be rendered, but the Question of a good Conscience, &c. for so the Word is expressly; and is not much different from Appeal, as I should render it, the Appeal of a good Conscience towards God; Appeals being made naturally enough by the way of Question. And now the whole Sense of these two Verses, so far as Baptism is concern'd, I doubt but to be this, viz. As the Water of the Flood bearing up the Ark, built by God's Commandment for the preserving of Noah and his Family, was a Means for, and to the actual serving of them; so Baptism with Water, figured by the foresaid Water, &c. and a Figure like unto it, instituted by our Saviour as a Means for our Salvation, is to the effectual Salvation of us: Not that it is so in the putting off the Filth of the Flesh, in or with the Water of it, though plunged in it all over; but in our putting off the Filth of the whole Man, to wit, Sin,

Sin, through that which Water, pure and purifying in its Nature, especially in that Use of it, signifies, viz. Sanctification of the Holy Spirit, for and to the due Performance of our baptismal Covenant, in such Reality that we may appeal to God himself concerning it with a good Conscience. Thus Baptism is to our Salvation, by the further Means, and blessed Efficacy of the Resurrection of Jesus Christ. How the so called, Quakers, would expound it to their Advantage pretended in it; what Figure they would make the Holy Spirit of God to be, wherein a like Figure, or to be Baptism, &c. might be worth Inquiry. Nay, they can no more prove themselves, or any unbaptized with Water, to be baptized with the Holy Ghost, than they can speak with other Tongues, open the Eyes of the Blind, raise the Dead, &c. work Miracles; the only sufficient Means, if they are sufficient, to prove it by: If they are, I say; because the twelve Apostles wrought Miracles, Matth. 10. 1. as the 70 Disciples also did, Luke 10. 1, 17. before they were baptized with the Holy Ghost; which was only in their receiving the Promise of the Father, and their being endued with Power from on high, Luke 24. 49. Acts 1. 4, 5. to wit, on the Day of Pentecost, in that miraculous Manner related Acts 2. Also, Miracles were wrought by some our Saviour never knew, Matth. 7. 23. unlikely, therefore, to have been so baptized of him. Hence is evident, 1. That not all and every Communication of the Holy Ghost is Baptism with the Holy Ghost. 2. That Baptism with the Holy Ghost, as promised and accordingly received, was only that on the Day of Pentecost, mentioned; or, at furthest, that and like miraculous Communications of the Holy Ghost after it;
in

in that first planting of the Gospel. 3. That there is now no *Baptism* with the Holy Ghost, nor has since then been, but only in the *ordained Baptism* with *Water*. I allow not of any Alteration in aught essential in *Holy Baptism*; nor more in the Administration of it than ariseth from the natural Indifferency thereof, together with the Uncertainty of primitive Example, Latitude of the Word *Baptize*, Necessity of consulting Health, Practice of former Ages, &c. But I disallow, protest against, and abhor the wicked, impious, audacious, reprobate throwing out of it by Hypocrites, Impostors, professed *Quakers*. By *Baptism, in the Name of the Father, and of the Son, and of the Holy Ghost*, we renounce the Devil: With that within then well may these Miscreants be possess'd, which, in their senseless, headstrong and espous'd Delusion, they can never be prevail'd with to renounce. Deaf Adders! Self-Ear-stopt Vermin! *Generation of Vipers*! warned in vain, altogether vainly, to *flee from the Wrath to come*.

Who is this that darkneth Counsel by Words without Knowledge? Wilt thou also disannul my Judgment? Wilt thou condemn me that thou mayst be righteous? Job 40. Read impartially this perfect and upright Man's Case; who yet pretended not to be a *sinless Saint*; but, in the Provocation given by false *Friends* and Accusers, only justified himself too unadvisedly, too far; as if he had been punished or chastened more, not less than his *Iniquity* did deserve. Pretended *Sinlessness*, in the least Degree of it, condemns God, disannuls his Judgment. Lay thine Hand upon thy Mouth, my Friend, so called. Saints, whatever *Quakers* be, are not *Bastards*, but *Sons*. They are
not,

not, any of them, *without Chastisement, whereof all, Sons and Saints, in this Life, are Partakers*, Heb. 12. 6, &c. God's Chastisements are for Sin: All Partakers of them then are Sinners; and, consequently till Death: For Death it self is Punishment; and the Fore-runners of it, oftentimes for many Years, Weakness, Pains, Aches, Sorrows, &c. Ps. 116. 3. are all Chastisements. You quere, *How will they then escape dying in their Sins?* Why, by dying penitent, and in the Faith. Dying in Sin, is dying in it unrepented of; as living in it, is living so. With the Body Sin dies naturally; as a Disease that brings it self, in bringing the Body, to an End. *The Sting of Death is Sin.* It stings to Death, and till Death. *He that is dead is freed from Sin;* by Death, that is: Before he is not so. Death may well be welcome, and desired; because it puts an End to Sin: But that any should take Encouragement to sin on till Death, because till then Sin is not wholly extinguished in any; is just as reasonable as to sin on till then, because then, to be sure, they can sin no longer. *Saints and Sinners*, I venture to repeat, are not Opposites. We are speaking here of Saints on Earth, militant Saints: Now Saints militant are Sinners repentant: So far as Sinners, they agree with Sinners. *Sin and Holiness* are Opposites, Contraries. The States of these, in the Simplicity of each, are so also. But none, on Earth, are simple Saints, simply in the State of Holiness; all retaining ever something in them of Corruption. In all their Holiness they are still attack'd by Sin, subject to be deceived by it, and therefore forrowing ever for it. They are but in the State of Grace. Now holy Penitents
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in the *State of Grace*, are frail Men in a *sinful Nature*. And if there be Sinners that are *simply* such, in the *simple State of Sin*, that alters not the Case. All Saints have something in them of the Sinner, though some Sinners have nothing of the Saint. *Grace* is not to renew the *Nature*, but the *Life*, Rom. 6. 4. 7. 6. the *Mind*, Eph. 4. 2, 3. Sin cannot be changed into Sanctity; but must be wholly done away to make room for it: So *Nature* must it self, with the *sinful Body*, even be *dissolved*, to make way for a new and sinless one: For this, *He will change our vile Body*, even in the *Fashion of it*, that it may be *fashioned like unto his glorious Body*, Phil. 3. 21. Well, 'tis you then that confound the different *States*, and are confounded by them: Nay, but *Quakers* not content barely to *confound*, go on utterly to *overthrow* in this Behalf: They overthrow the *State of Grace*; throw it out. Only poor Sinners want a *Mediator*, stand in need of *Mercy*, of continual *Repentance*, of dying to Sin, crucifying the old Man, of new Life, of growing in *Grace*, in *Faith*, in *Knowledge*, in *Holiness*, &c. the *so called*, sinless Saints, as such, have done with, and ended this State; quitted it; are got out of it; above it; unworthy of them, and inconsistent with them in their pretended *Sainthood*, and *Perfection of Holiness*; now either in some happier unheard-of intermediate State, or actually and meritoriously in the *State* it self of *Glory*. O blessed *Mediator*! God of *Patience*! How ought we to consider and admire him that endured, and doth still endure, such *Contradiction of Sinners against himself*! Indeed, a *Saint of a Quaker* is a *Contradiction* it self, so
I called;

called; to wit, a perfect, open, bare-fac'd Hypocrite.

We are not ashamed, yet you say now, of the Gospel — and of Christianity professed and preached among us Quakers, i. e. among us only, and none but us, &c. So, 1. We profess true and living Faith in God — i. e. Quakers Faith. 2. That to be guided by his Holy Spirit, i. e. by that within, as Quakers are (see the long Letter) and to bring forth the Fruits thereof, i. e. Quakers Fruits, ought to be our, and all Mens Practice, &c. for which all must turn Quakers. This is the very Sense of this fair Confession and Profession. It is another Gospel, and Christianity, that you are not ashamed of; another Faith that you profess, and Spirit that you are guided by. The true Gospel, as preach'd by Christ, those essential Parts of it, Baptism and the Lord's Supper, the many Scriptures on which they are established, the true Faith, the true Spirit of Christ, Christ himself, you are ashamed of: And you shall be ashamed, when he cometh in the Glory of his Father, Mark 8. 38. Luke 9. 36.

For the ten Articles, the 2d, 5th, and 9th are already pleaded to; and a couple more I have a Word or two reserved for. The rest I chuse to leave remaining in their Strength.

Art. 7. Scorn and Contempt of sinful (I omit ridiculous) Principles, as pretended sinless Nature, &c. in Quakers, is no Argument of Insincerity and Hypocrisy in praying for them. It is sincere to treat them as they are, hypocritical to dissemble with them or esteem them, and unchristian not to let them have our Prayers. In their proterve determin'd Obstinacy, the most, I might say

say all, that can be done for their Relief, is to scorn, contemn, and pray for them.

Art. 10. Here we are presented with *Falsehood* several Ways. It has been pointed at already ; but the Reiteration of this Offence puts me upon setting it now more visibly before the Eye. 1. 'Tis false then, that my *Invectives* against *that within* are for the Reason here give n. It is plain from my *Letter* that they are for that, *Quakers* pretend by *that within* to extraordinary, supernal, sudden, immediate *Illumination*, and *Inspiration*, to *Infallibility* in their *Raveries* and *Doctrines*, to *divine Raptures*, *Trances*, *Ecstasies*, &c. to the *Holy Ghost* perceptible, and discoverable in them by the natural Senses, *Seeing*, *Hearing*, *Feeling*, &c. For these and other like Extravagancies, for Blasphemy, for throwing out our Saviour's *Ordinances* by the Spirit in them, &c. it is I have declared, and do declare, that their *that within* is not the *Holy Ghost*, but the *Devil* in them. 2. 'Tis false that they do confess the Light and Spirit of Christ in *Man*. Man cannot be restrained to *Quakers* only : And they do not confess the Spirit of Christ, as *that within*, to be in any but themselves. 3. There is Falshood and Lye in covering and hiding *that within* under the innocent and allowable Terms of the *Light* and *Spirit of Christ*. *Quakers* know that all *Christians* acknowledge this *Light*, as the *Light of Men* ; and this *Spirit* in the secret blessed Influences and Graces, Operations and Workings, Assistances and Preventions, Comforts and Blessings of it. Hence my *Friend*, in his very setting forth, asks, *And is not this in it self, mark, in it self, sound and scriptural Doctrine ?* No doubt on't ; it is so *in it self* : But then, by this

Means he slyly insinuates what *this is not in it self*, that this *Spirit*, and their *that within*, is the same thing; that to allow one is to allow the other; and that the *so called* believe, hold, and preach no otherwise than according to *this in it self found and scriptural Doctrine*. Deceit, Falsehood, Lie! And, indeed, for *Lying*, the dreadfullest sort of it especially, *spiritual Lying*, Quakers are the true Children of their own Father, the Father of it. Nor doth the late *Act's* Condescension to their weak Consciences credit them for Truth in any thing. A weak Conscience is an ailing, sick, distemper'd, unsound, unwholsom Conscience, that wants to be set to Rights, to be better inform'd, better taught, taught, in some, as the Men of *Suckoth's*, *Judg.* 8. 16. Another Parliament, perhaps, may take it for a plaguy weak, a fear'd, hot, Iron-Conscience. No Parliament can be so weak themselves, as to judge the Truth pretended to by these Men, to be more undoubted than their own; that the Peers, the whole Nobility, the Prelacy, Clergy, Gentry and Commonalty, together, should be of less Veracity than empty lying Quakers.

For Conclusion I am counselled, and threatened also, to call my printed Letter in again; though published something for the Satisfaction of my Friend so called, to do him Justice, according to his own seeming fond Decree. I freely own before-hand, my Folly in it; and, in my Privacy, amidst all the Meanness of Abilities which might, not a little, shelter me, begin already also to be ashamed. And, indeed, such is the Perverseness, Obstinacy, Self-conceit, groundless Pride, Vanity, Presumption, &c. and withal gross Ignorance, and even Nonsense of
this

this deluded People, that all the *Learned*, whatsoever, of the Nation are, now long since, become utterly ashamed in this Nature to exchange a Word with them. However, I resolve to let my *Letter* take its Course now, and the *Reply* with it, together with this since occasioned Reprehension of malicious Error and Abuse: And may God accompany it with Blessing, and good Success, in the christian Ends, and righteous Purposes thereof.

By your *Postscript* and *Exordium* both, you seem dangerously, as well as idly, to have put your self into a Sweat. *Friend* of mine, consult your Health: Perplex your self about self, about the *Souls* you are a *Friend* to, about your *no Church*, the *Synagogue of Satan* you are of. Labour to discover the dangerous Condition you are in. Help your self in this by my *long Letter*, by the *Reply*, by *this Reproof* before your Eyes. Learn therein at least to know your selves: *And abhor your selves; repent in Dust and Ashes.* *Churchman*, as it stands opposed, is of as determined, known, and allowed a Signification as *Quaker* is. It is not *Churchman* so called. You deny your *Name*, without distinguishing your selves by any; unless by *so called* you mean *deservedly* so called; not from *working out your Salvation with Fear and trembling*; for that is contradicted by *sinless Saintship*, which is out of *Fear*, and unsubjected to quaking or trembling; but from the *quaking of that within*. The Devil is himself a *Quaker*, a noted one: *Noted Quakers* all the Devils are: They *believe and tremble*. I hope this is not said *without Distinction*. Well, keep your *Name* then; and let it henceforth be *Quakers deservedly, so called*. The Lord purge your phari-

pharisaical learned Souls of their unexampled
abominable *Hypocrisy*, humble your unsufferably
proud Hearts, and enable you to overcome your
selves, with your *that within*; so to overcome,
that he may write upon you, at least, his new
Name.

From a true Friend of *sinless Souls*,

H. B.

F. T. N. S.



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